تاريخ

أهل الحديث

تعيين الفرقة الناجية وأنها طائفة أهل الحديث

A History Of The

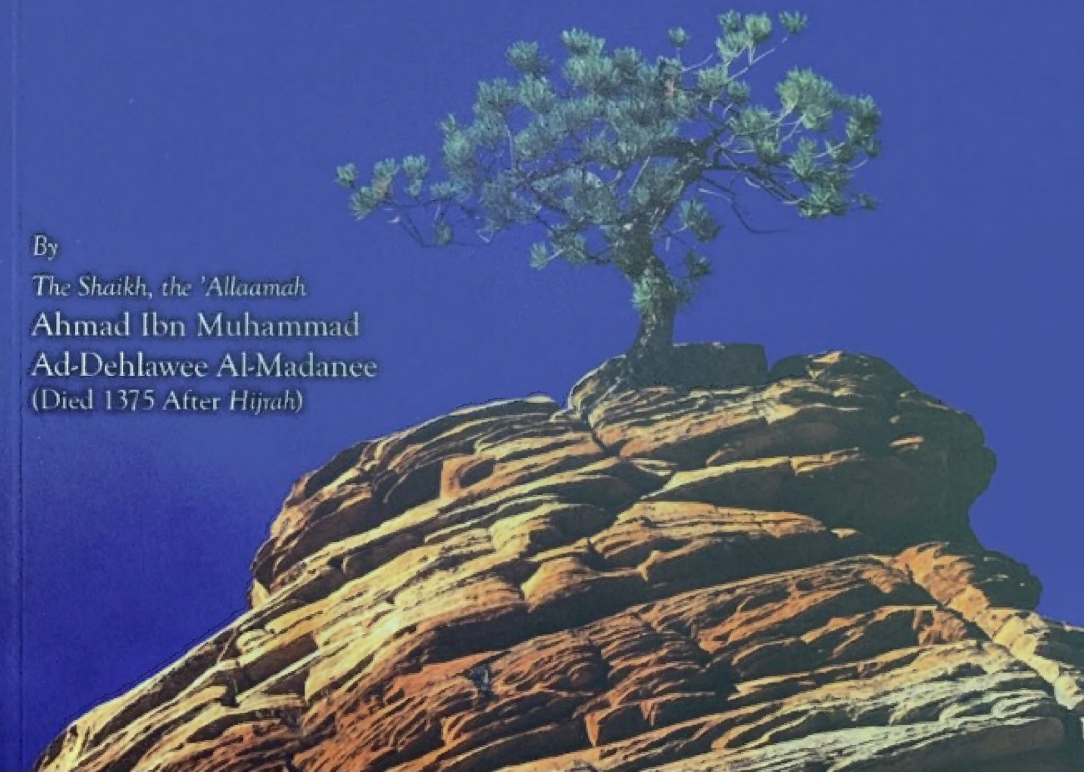
AHLUL-HADEETH

A Study Of The

SAVED SECT

And That It Is

THE PEOPLE OF HADEETH



By

The Shaikh, the 'Allaamah

Ahmad Ibn Muhammad

Ad-Dehlawee Al-Madanee

(Died 1375 After *Hijrah*)

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ

This is Our Book, We recite it to you in truth

A History of the Ahlul-Hadeeth

A Study Of The Saved Sect And That It Is The People Of Hadeeth

by

The Shaikh, The 'Allaamah

Ahmad ibn Muhammad ad-Dehlawee al-Madanee

(Died 1375AH, May Allaah's Mercy be upon him)

Footnotes and Editing by
Shaikh 'Ali ibn Hasan ibn 'Ali ibn 'Abdul-Hameed
al-Halabee al-Atharee

Translated by
Aboo 'Ubaidah 'Amr ibn Basheer

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بسم الله الرحمن الرحيم

Editors Introduction

Indeed all praise is due to Allaah, we praise Him, we seek His help and His forgiveness. We seek refuge with Allaah from the evil of ourselves and the evil of our actions. Whomsoever Allaah guides no one can misguide him, and whomsoever He misguides no one can guide. I testify that there is no deity worthy of worship except Allaah alone, He has no partners. And I testify that Muhammad (ﷺ) is His slave and Messenger. To Proceed:

"Indeed Allaah, the Most Perfect, has favoured this *Ummah* with the chain of narration as a distinguishing mark. He has specified this for them, giving them this connection which was not given to those who preceded them from amongst the slaves. With that, in every era unique Imaams and brilliant critics have arisen, where one of them would take great pains in his precision over it, and they strove with excellence. They sought the ways to explain its obscurities and they were successful in achieving that which they intended. That is from one of the miracles of our Prophet (ﷺ) which he informed us would occur.

He supplicated for the one who undertook this speciality and sipped from its spring, for he said, *"You will listen and then you will be heard, and they will be heard from those who listened to you."*"[1]

[1] From the introduction of Haafidh al-'Alaa'ee's book *Jaami' at-Tahseel*, p. 21. The *hadeeth* is related by Ibn Hibbaan 64, Aboo Daawood 3659 and Ahmad 1/321 with an authentic chain of narration.

This speciality, which is continuous throughout the ages, is from amongst the special characteristics of the Companions of the *Sunnah* (*Ashaabus-Sunnah*) and the People of *Hadeeth* (*Ahlul-Hadeeth*). With it they took a great stance and they persisted in the call to it with a mighty persistence.

So because of this, their methodology - may Allaah have mercy upon their deceased and preserve their living ones - is the methodology of recording the truth which nobody else can uncover and no-one can tarnish with any defect.

Thus, there has come from the scholars of the *Ummah*: the jurists, the exegists (of the Qur'aan), the grammarians and others - many, many praises and commendations for them - to the extent that some of the Imaams of the past, the authors of the creed, have made it a sign of *Ahlus-Sunnah* to love them and they counted the hatred of them as one of the signs of the People of Innovation (*Ahlul-Bid'ah*).

As the Imaam, the Haafidh, Aboo 'Uthmaan as-Saaboonee (رحمه الله) says in his excellent treatise *'Aqeedatus-Salaf* (pp. 101-107), "The signs of the People of Innovation are open and apparent. Their most apparent signs and traits are their strong attacks upon the carriers of the narrations of the Prophet (ﷺ). They have contempt for them and they look down upon them, naming them worthless ones (*hashawiyyah*), ignorant ones, (*dhaahiriyyah*) and anthropomorphists (*mushabbihah*)—because of the way they believe in the narrations of the Messenger of Allaah (ﷺ). They are far from true knowledge and the knowledge which the Devil gives them is a result of them having corrupt minds. He whispers thoughts into their darkened hearts and puts ideas in their hearts which are devoid of good. Their speech and proofs are weak, in fact their errors are refutable and false:

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ

They are the ones whom Allaah has cursed. So He has made them deaf and He has blinded their visions.[1]

وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

Whomsoever Allaah disgraces, then no one can honour him. Indeed Allaah does what He wills.[2]

Ahmad ibn Sinaan al-Qattaan said, "There is no innovator in the world except that he hates the *Ahlul-Hadeeth*. Whenever a man innovates, the sweetness of the *hadeeth* is removed from his heart." Muhammad ibn Ismaa'eel at-Tirmidhee said, "I and Ahmad ibn al-Hasan at-Tirmidhee were with the Imaam of the Religion Aboo 'Abdullaah Ahmad ibn Hanbal and Ahmad ibn al-Hasan said to him, 'O Aboo 'Abdullaah! They mentioned the Companions of *Hadeeth* to Ibn Abee Qutailah in Makkah, so he (i.e., Ibn Abee Qutailah) replied, 'The Companions of *Hadeeth* are a bad people." Ahmad ibn Hanbal then stood up and shook the dust off his clothes saying, 'Heretic, heretic, heretic (*zindeeq*) ...' until he entered his home."[3]

Aboo Nasr ibn Sallaam al-Faqeeh said, "There is nothing heavier upon the heretics nor more hateful to them than hearing a *hadeeth* and its transmission with its chain of narration." I heard al-Haakim say, "I heard Shaikh Aboo Bakr Ahmad ibn Ishaaq ibn Ayyoob al-Faqeeh whilst he was debating with a man. Shaikh Aboo Bakr said,

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[1] Soorah Muhammad 47:23.

[2] Soorah al-Hajj 22:18.

[3] Refer to my article *Ittahaam Ahlul-Haqq bi Ghair Haqq*, in our magazine *al-Isaalah*, no. 7, pp. 20-21.

'Such a person related to me ...' The man said to him, 'Leave this relating business! Up to where will you relate from?' So the Shaikh responded by saying, 'Stand, O unbeliever![1] It is not allowed for you to enter my home after this.' He then turned to us and said, 'I have never said, 'Do not enter,' to anyone before him.'"

Aboo Haatim Muhammad ibn Idrees al-Handhalee ar-Raazee said, "The traits of the People of Innovation are that they battle with the People of Narrations (*Ahlul-Athar*). A trait of the heretics (*zanaadiqah*) is that they name the *Ahlul-Athar* as 'lowly and insignificant' (*hashawiyyah*), intending by that to destroy the narrations. A trait of the *Qadariyyah* is that they name *Ahlus-Sunnah* as anthropomorphists (*mushabbihah*). A trait of the *Rawaafidhah* is that they name the People of Narrations *Naabitah* and *Naasibah*! (enemies of the *Ahlul-Bait*)." I say[2], "It is all from party spirit, as there is no name for *Ahl*us-*Sunnah* except one name and that is People of *Hadeeth* (*Ahlul-Hadeeth*).

I see that the People of Innovation by attaching these names to *Ahlus-Sunnah* - and by the grace and bounty of Allaah nothing from these are appropriate to them - are following the behaviour of the polytheists with the Messenger of Allaah (ﷺ), may Allaah curse them. With their statements they harrassed him. Some of them would say that he is a magician, others would say a sorcerer, others would say a poet, others would say a madman, others would say a charmer and others would say a fabricating liar. The Prophet (ﷺ) was far and free from those derogatory characteristics.

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[1] Because he denied the *Sunnah* and he objected due to his desires, the connection reaching to the *Sunnah*.

[2] That is Aboo 'Uthmaan as-Saaboonee (رحمه الله).

He was nothing but a Messenger, the chosen one. He, the Most Mighty and Most Majestic, says:

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

See how they make similitudes for you. So they have gone astray and they will not be able to find the straight path.[1]

Also the innovators, may Allaah destroy them, with their statements harrassed the carriers of his narrations (ﷺ), the transmitters of his *aathaar*, the relaters of his *ahaadeeth,* those who seek to follow him and those who seek to be guided by his *Sunnah* - the ones known as the *Ashaabul-hadeeth.* Some of them would say they are *Hashawiyyah,* others would say *Mushabbihah,* others would say *Naabitah,* others would say *Naasibah* and others would say *Jabariyyah* (those who say that man is compelled and has no free will)!

The *Ashaabul-Hadeeth* are free from these derogatory labels, being pure and clean from them. They are nothing except the people of the complete *Sunnah,* the approved way, the level path and the decisive proofs.

Allaah, the Most Majestic, has given them success by making them adhere to His Book, His Revelation, His Message and to follow His Messenger (ﷺ) through his narrations where he ordered good for his *Ummah*, and where he warned them against evil, both in speech and actions.

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[1] Soorah al-Furqaan 25:9.

He has aided them to adhere to his way and guided them to have an attachment to his *Sunnah*. He has made them from those who adhere to his closest allies and He has given them nobility and strength upon it. He has filled their hearts with the love of Himself, a love for the Imaams of His *Sharee'ah* and the scholars of His *Ummah*. One who loves a people will be with them on the Day of Resurrection, as the Messenger of Allaah (ﷺ) said, *"A man will be with the one whom he loves.""*[1]

I say: we testify before Allaah the Most Perfect - and He is with us with His knowledge - to our love of them, following them, adhering to their methodology and their guidance. So that we may, by the favour of Allaah the Most Perfect, be with them at the Pool of the Messenger of Allaah, Muhammad (ﷺ) where we can drink and not be turned away!

This will never be so except by following the truthful one and by complying to the truth with complete submission, acting upon the Statement of our Lord, the Most Perfect:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no *eemaan*, until they make you the judge in all disputes between them, then find in themselves no resistance against your decisions, but accept them with the fullest conviction.[2]

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[1] Reported by al-Bukhaaree, 3688 and Muslim, 2639 from Anas (رضي الله عنه).

[2] Soorah an-Nisaa 4:65.

By Allaah, how beautiful it is to return to the truth, the returning of the soul, without turning to the speech of people and not looking towards their ways. Submitting to what is right and escaping with oneself to the truth. This is a great thing, which history has repeated to us many times—that is the turning back of the deviants, and the guidance of the astray. The examples are many ...

However, here I will give one example of a scholar whom Imaam adh-Dhahabee described in his book *Siyar A'laam an-Nubalaa* (17/119) as, "The deviated heretic," in his book *Tabaqaat ash-Shaafi'eeyah* (5/286), *'Allaamah* as-Subkee, described him as, "The *soofee mutakallim!*" He was Aboo Hayyaan at-Tawheedee (d. 387) and he said in his famous book, *Al-Imtaa'a wal-Mu'annisah* (pp. 141-143) words clearly pointing towards him knowing the correctness of the methodology of the *Ahlul-Hadeeth* and his stance against the deviated ways of the *Mutakallimeen*. For he said, may Allaah pardon him, when describing one of the 'Shaikhs,' "His position to scholastic theology *(kalaam)* has been explained so that there is no need to increase upon it, except that he has hidden resentment, hidden malice and little certainty. That is because the way which they adhered to and followed,[1] did nothing for them except to bring suspicions and doubts, because the religion does not come with 'How much?' or 'How is it?' in every subject! So because of this the *Ashaabul-Hadeeth* and *athar* were in opposition to the Companions of *kalaam* and argumentation. The heart which is free from doubt is more submissive than a heart which is full of suspicion and doubt.

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[1] The *Mutakallimeen* and the philosophers.

Argumentation never leads to any good and it was said, 'Whoever approaches the religion with ***kalaam*** is a deviant.' This advice has not been spread haphazardly, but through experience, time and after the passage of many days, has it been repeated.

One of them will speak about a hundred issues and bring up a hundred proofs—but you will see that he has no humility, no mildness, nor *taqwaa*, and nor is he soft hearted.

Many from those who do not write, read, derive proof, research - (many from those who are) not respected and nor honoured - are better than this group. They are better company as they have more fearful hearts, more *taqwaa* of Allaah, the Most Mighty and the Most Majestic. They are more mindful of the final abode, more certain of the reward and punishment, more troubled by sins, are quicker to seek refuge with Allaah even from the small sins and they are quicker in repenting to Allaah.

I never saw a *Mutakallim* throughout the whole of his life cry out of humility, nor did his eye ever shed a tear out of fear, (and I never saw them) have a desire to refrain from major sins. They debate with each other in a mocking way, they envy each other like zealots, they come together yet they are disunited and they write in a prejudiced, biased manner.

May Allaah slit their throats, uproot their roots and free the lands and worshippers from them, as indeed the tribulations have become greater because of them. They have caused much harm amongst the young and the old. Their disease has spread, their remedies have been distressful and I hope that I am not taken out of this world until I see their buildings weakened and chaos brought into their dwellings."

I say: so these are the words of one who has experienced them, one who knows about their ideas and has experience of their *madhhabs*. So perhaps this is a coming back from him, may Allaah pardon him, to the way of the truth and a return to the correct methodology. It would be nice if this was a deterrent from him and a guidance to the one who is still adhering to their heritage which has passed on to the sons of today!

Perhaps and maybe!

To proceed:

The book which you have before you my brother student of knowledge, is a very important book. The author (رحمه الله) has laid out a methodology which is pleasing, simple and scholarly in establishing that the *Ahlul-Hadeeth* are rightfully the foremost of the people with the truth, that their methodology is the most correct of the methodologies and the best example.

He (رحمه الله) has come along to affirm that and to bring forth the decisive proof for it, by taking from the Qur'anic texts, the Prophetic sayings and the narrations of the *Salaf*. The value of this book is shown by the fact that it has come as the result of severe difficulties which the author experienced with the blind followers and fanatics. So he has produced, and all praise is due to Allaah, a comprehensive and useful book of great benefit.

Due to all that - and it being an aid to the methodology of the *Ahlul-Hadeeth* and the callers of the *Sunnah* - I saw that it was necessary to bring out this book and to reprint it because of what it contains of decisive proofs and trustworthy evidences.

I ask Allaah to benefit the believers by it, to guide the deviants by it and to make it a tool for the students and scholars, because He is All Hearing, All Responsive.

Our final supplication is that all Praise is due to Allaah, the Lord of the Worlds.

A Brief Biography of the Author

I could not find a biography of the author (رحمه الله) except in the book *Juhood Mukhlasah fi Khidmat as-Sunnatul-Mutahharah* (pp. 194-195) by our respected brother Shaikh 'Abdur-Rahmaan ibn 'Abdul-Jabbaar al-Faryo'aa'ee, may Allaah reward him, where he said (حفظه الله):

"He was one of the scholars of *hadeeth* famous for his activities. He studied under the supervision of Shaikh 'Abdul-Wahhaab al-Miltaanee and was active in spreading the *Sunnah* and the *Salafee* creed in India. Then he migrated to al-Madeenah an-Nabawiyyah.

He taught and gave benefit in the *haram* of al-Madeenah. He founded the *Daarul-Hadeeth* in Makkah al-Mukarramah and al-Madeenah al-Munawwarah through the help of Haafidh Hameedullaah ad-Dehlawee as-Salafee, who was one of the influencial people of Delhi. He undertook the teaching of the books of *Sunnah* at the *Daarul-Hadeeth* in al-Madeenah and to serve the students of *hadeeth* and its people.

Some of his writings are:

(1) *Taareekh Ahlul-Hadeeth,*[1] (Arabic).
(2) *Masaa'il al-Lihyah,* (Arabic).
(3) *Manaasik al-Hajj,* (Urdu).
(4) *Kayfiyyah as-Salaat,* (Urdu).

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[1] It is this book. It was printed a long time ago in the al-Kareemee press in Lahore, Punjaab, India in the year 1353. I came across a photocopy of it given by some of our brothers and students of knowledge, over six years ago. They told me at that time that some of them were going to edit it. As much time went by I did not see it nor hear anything of it, so I thought I would edit and publish it, asking Allaah for sincerity and reward.

The author (رحمه الله) has famous students from amongst the *Ahlus-Sunnah* and the *Ashaabul-Hadeeth.* The well known amongst them are Shaikh 'Abdur-Rahmaan al-Ifireeqee and our teacher the respected Shaikh 'Umar Fullaatah, may Allaah have mercy on him, and make him a source of benefit. His son Shaikh Sayfur-Rahmaan Ahmad was also active with knowledge and writing and he has some beneficial books, may Allaah reward him.

He passed away (رحمه الله) in the month of *Jumaada al-Aakhirah*, in the year 1375AH.[1]

[1] As I was informed by the respected Shaikh 'Umar Fullaatah, may Allaah reward him, by telephone, that he (رحمه الله) promised to send me a detailed biography of the author compiled by him. However, the book has to go to print without it because it has not reached us up till now. Perhaps we can add it in the second edition, *inshaa allaah*. I say: after the setting of the book and getting it ready for publishing, the biography arrived, may Allaah make it a source of benefit. I numbered its pages with the letters of the alphabet and placed it after my introduction.

A Biography of the Shaikh, *'Allaamah* Ahmad ibn Muhammad ad-Dehlawee (رحمه الله)

Written by his student, the respected Shaikh 'Umar ibn Muhammad Fullaatah (رحمه الله)

Al-hamdulillaahi, rabbil-'aalameen, was-salaatu was-salaamu 'alaa sayyidil-Mursaleen, wa 'alaa ahlihi was ashaabihi ajma'een

To proceed:

This is a short biography of our Shaikh *'Allaamah* Ahmad ad-Dehlawee (رحمه الله). I wrote it in response to a request from some of our brothers from amongst the people of knowledge. So I say, with Allaah lies all success:

Shaikh Ahmad ibn Muhammad ad-Dehlawee and then al-Madanee. One of the famous scholars of *hadeeth* known for his activities and *da'wah*. He studied under the supervision of Shaikh 'Abdul-Wahhaab al-Miltaanee and was active in spreading the *Sunnah* and the *Salafee* creed in India. Then he migrated to al-Madeenah an-Nabiywiyyah where he taught and gave benefit in the mosque of the Prophet. He founded the *Daarul-Hadeeth* in al-Madeenah an-Nabiywiyyah, just as he was active in the setting up of the *Daarul-Hadeeth* in Makkah al-Mukarramah through the support of Shaikh 'Abdul-Dhaahir Aboo Samh and those who were with him giving support to it, from the scholars of *hadeeth* in Makkah al-Mukarramah.

He was helped by *Haafidh* Hameedullaah ad-Dehlawee and his brother Muhammad Raafi' as-Salafiyyaan. They were both from the influencial people in Delhi.

He undertook teaching the books of the distinguished *Sunnah* at the *Daarul-Hadeeth* in al-Madeenah and to serve the students of *hadeeth* and its people.

As for his Shaikh 'Abdul-Wahhaab al-Miltaanee ad-Dehlawee, then he was born in the year 1280 and died in the year 1351. He was one of the famous scholars from the scholars of *hadeeth* in India and he studied with as-Sayyid Nadheer Hussain and Shaikh Mansoor ar-Rahmaan, the student of Imaam ash-Shawkaanee.

He spent his entire life in studies, benefiting others and writing for sixty years in Delhi. He has many books and treatises and most of them are in the subsidiary issues and the issues of differences. He held the views of the *Da'watus-Salafiyyah* in his judgements and issues, like his notes to the book *Mishkaat al-Masaabih* and *'Awnul-Ma'bood.*

As for *'Allaamah,* Imaam, al-Mujaddid, the scholar of *hadeeth*— Sayyid Nadheer Hussain ad-Dehlawee, then he was born in the year 1220 and died in the year 1320. He was the main person responsible for the school of *hadeeth* in India.

In his time the movement of the *Sunnah* flourished very successfully due to his efforts and his students then spread to all corners of India. They gave importance to the spreading of the *Sunnah* and to revive it by studying, writing, *da'wah* and guidance.

As-Sayyid Nadheer Hussain ad-Dehlawee was born in the village of Surooj Qar and then he travelled to seek knowledge in many countries. He met the leaders of the *jihaad* movement, the two Imaams and the *shaheeds* - and we do not witness for anybody before

Allaah - as-Sayyid Ahmad ibn 'Irfaan and ash-Shah Ismaa'eel ad-Dehlawee.

Then he travelled to Delhi and became a student of its teachers there. He accompanied the scholar of *hadeeth* Ishaaq ad-Dehlawee for thirteen years, where he took a lot of knowledge and he was succeeded by the Shaikh Muhammad Ishaaq when he migrated to Makkah in the year 1258.[1]

His Children

He (رحمه الله) left behind a number of children, they were:

(i) Sayfur-Rahmaan ibn Ahmad ad-Dehlawee.
(ii) Mansoor ibn Ahmad.
(iii) Amatur-Rahmaan bint Ahmad.

His Students

He benefited many students of knowledge in India and al-Madeenah an-Nabiwiyyah when he was a teacher in the Prophet's *Masjid,* through appointment by the distinguished leader 'Abdul-'Azeez ibn 'Abdur-Rahmaan Aal Sa'ud. Likewise, he benefited students in the *Daarul-Hadeeth* in al-Madeenah, which he founded in the year 1350, with the permission of the distinguished leader 'Abdul-'Azeez ibn Aal Sa'ud after his migration to al-Madeenah al-Munawarrah. The most well known from amongst his students were:

(i) Shaikh 'Abdur-Rahmaan ibn Yoosuf al-'Ifireeqee. He was a teacher in the Prophet's Mosque and the head of *Daarul-Hadeeth* in al-Madeenah. He also was a teacher in the college of *Shareeah* in ar-Riyaadh (رحمه الله).

[1] Taken from the book *Juhood Mukhlasah fi Khidmatus-Sunnatul-Mutaharah.*

(ii) Shaikh Yoonus Nooh az-Zubarmaawee. He was a teacher in the Prophet's mosque and at the school at *Daarul-Hadeeth*.

(iii) Shaikh Ishaaq ibn Muhammad az-Zubarmaawee. He was a teacher in the Prophet's mosque and teacher in the *Daarul-Hadeeth*.

(iv) Shaikh Marzooq ibn Muhammad 'Abdul-Mu'min al-Fullaanee. He was a teacher in the *Masjid al-Haraam* and head of the Centre of Enjoining the Good and Forbidding the Evil, in Jarwal (رحمه الله).

(v) Shaikh 'Abdul-Hameed as-Seelaani, he was a caller to Islaam in Seelan (Ceylon).

(vi) Shaikh Ahmad 'Abdullaah Kanfar al-Andunoosee. He was a teacher in the school of *Daarul-Hadeeth* in al-Madeenah (رحمه الله).

(vii) Shaikh Muhammad ibn 'Abdur-Ra'oof al-Mulibaaree. He set up the *Maktabatus-Salafiyyah* in ar-Riyaadh and he was the controller of the academy at the *Masjid al-Haram* in Makkah.

(viii) Shaikh 'Umar ibn Muhammad Bakr Fullaatah. He was a teacher in the Prophet's mosque, and the head of the *Daarul-Hadeeth* in al-Madeenah. He was in charge for a year at the Islamic University and he was the head of the council for *da'wah* there. Along with that he was also head of the Centre of *Sunnah* and Prophetic biography at the University, and he was part of the council in control of the Prophet's mosque.

(ix) Shaikh Haamid Aboo Bakr Hussein Fullaatah. He is a teacher in the Prophet's *Masjid*, a secretary to the head of the school *Daarul-Hadeeth* al-Khairiyyah and he was part of the council in the Prophet's *Masjid*.

(xi) Shaikh 'Abdul-Kareem ibn 'Abdur-Rahmaan az-Zahraanee. He was a teacher in the school *Daarul-Hadeeth* in al-Madeenah.

His Correspondence

There was some corespondence between him and the distinguished king 'Abdul-'Azeez Aal Sa'ud, after Allaah had blessed him to take rule over the two *Harams* and other parts of Sa'udiyyah.

It is known that the reason for that was the oneness in the methodology which was exclusive sincerity for Allaah, following the Prophet (ﷺ) and rejecting the deviation, mistakes and the false callers who were in opposition to him from the enemies of the *Salafee* Creed. It would be said on occasions at his gatherings:

The hawk and the falcon call out:
As-Sa'ud has taken over the whole of al-Hijaaz.

Here is the text of the Royal statement that was sent to the noble Shaikh Ahmad and those brothers who were with him from *Daarul-Hadeeth*, Delhi. (No.1074) dated 17/12/1345:

"*As-Salaamu 'Alaykum wa Rahmatullaahi wa Barakaatuhu.*

As to how you are, I hope you will continue to have good and happiness. As for us, we are well and all praise is due to Allaah.

Your letter reached us and we read it with happiness, about your news. What you mentioned was known by the one having love for you, particularly what you mentioned in your letter about the love and sincerity which shows good intentions and good convictions. We hope that was done for Allaah and Allaah's sake. We hope that Allaah grants to all, success for what is good in it for the world and the Religion and to make it an aid for His Religion, His Book, to raise His Word high and that He makes us and you from His aiders. May Allaah preserve you."

His Migration

In that year he migrated to al-Madeenah an-Nabawiyyah. He stayed there, teaching, guiding and calling at the Prophet's mosque in Arabic, and during the seasons of *Hajj* in Urdu to those who spoke it.

His Setting Up of *Daarul-Hadeeth*

This happened, when he travelled to India for *da'wah* and guidance due to the generosity of the doers of good from the influential people of India, who strove to help him in setting up the school of *Daarul-Hadeeth* in al-Madeenah an-Nabawiyyah.

Allaah, the Most High, made it happen for him and so he set up the *Daarul-Hadeeth* school in al-Madeenah an-Nabawiyyah in the year 1350. It was set up after seeking permission from the distinguished king 'Abdul-'Azeez ibn Aal Sa'ud who then fully helped and gave authorisation for this noble action.

The school of *Daarul-Hadeeth* in al-Madeenah an-Nabawiyyaah, was established to teach the Book and the *Sunnah* in the Hijaaz, upon the way of the *Salafus-Saalih.* To bring out men, trained in the sciences of the Qur'aan and *hadeeth*, to give good admonitions and to be callers of guidance to the people, so that this blessed land could return to what it used to be upon when it intially spread the *da'wah.* It was the source of the spreading of the light of Allaah's unity in His worship, it was a cradle for the divine revelation, it was the place which is the source of light of the message, up until the Day of Judgement and it is the centre of Islaam and the Muslims.

From the Objectives of the *Daarul-Hadeeth* were:

(i) To spread knowledge and to bring an awareness by reviving acting by the Book and the pure *Sunnah* in the land of the Hijaaz.

(ii) To bring out worthy scholars who will call the people to the reality of Islaam, to the pure *tawheed*, to remove from the slack Muslims their ignorance, to enlighten them from the darkened way and to show them the Straight Path.

(iii) To revive religious zeal in the soul in order for it to strive with the *da'wah* to this correct religion, which Allaah, the Most High, has chosen for His slaves and which the Messenger of Allaah (ﷺ) has left them upon.

(iv) To partake in the cultivation of the Muslims with the foundation of having a correct creed and to establish worship sincerely for Allaah.

His Writings

As he (رحمه الله) was busy with *da'wah* and guidance with the important affairs of the school and his ambitions to promote it, he was kept busy from writing. However, he (رحمه الله) did write several books, some of which were:

(i) *Taareekh Ahlul-Hadeeth* (this book). This is a fine book and it is more than a hundred medium sized pages. It has reached us that the noble Shaikh 'Alee ibn Hasan al-Halabee, one of the scholars and callers to *Salafiyyah* in Jordan, has started to edit it.

(ii) *Masaa'il al-Libyah*.

(iii) *Manaasiq al-Hajj*, in Urdu.

(iv) *Kaiyfiyyat Salaatil-Mar'ah,* in Urdu.

His son Shaikh Sayfur-Rahmaan Ahmad is a teacher in *Daarul-Hadeeth* and he has written many books in the science of *hadeeth,* Prophetic biography and a book refuting the ways of the people of *Tableegh*.

The Founding of the Library at *Daarul-Hadeeth*

Shaikh Ahmad ibn Muhammad ad-Dehlawee (رحمه الله) founded and set it up, in accordance with the document no. 63, dated 21 *Muharram* 1365, under the name *Maktabah Ahlul-Hadeeth*.

Its doors were opened for those interested, for long hours daily, up until today. It has tens of thousands of books from exegis *(tafseer), hadeeth, fiqh, usool,* Arabic language, history and others.

Allaah, the Most High, gave success to a sincere righteous man from the people of India, by the name of al-Haaj ibn Muhammad Rafi'. He endowed its library and school which was built beside the Prophet's *Masjid*. It was set up for the purpose of study, to spread the religious sciences, religious knowledge and the knowledge of Islaam. That was in accordance with the document no. 461, dated 8/11/1368.

It was given the name, *Waqf Maktabah Ahlul-Hadeeth* and the *Madrasah Daarul-Hadeeth* in al-Madeenah. Allaah, the Most High, protected them from being rented or having to be built. It stood to deliver its message, all Praise is due to Allaah, and it was put under the trust of Shaikh 'Abdur-Rahmaan al-Ifreeqee.

His Characteristics

As for his personal characteristics then he was light brown coloured, very thin, somewhat tall, he had a long white beard and whenever he would become angry or was in deep thought, he would put his hand on it.

He used to clip his moustache and he would wear a turban, a shirt and Indian headgear. He used to lean against a stick and he lost nothing from the strength of his body, nor his intelligence, apart from him suffering from weak eyesight for which he had to wear glasses.

He was of awe inspiring appearance, he used to be a quiet person and he had good manners to the one whom he loved for Allaah's sake. He was severe upon the enemies of the *Sunnah* and would be open with the truth and not worry about reproach for the sake of Allaah. He would talk convincingly with strong evidences and when he would become angry he would hesitate in speech. He had a good mind and he would be quick to calm down. He used to be very kind to the students of knowledge and he would be very careful in looking after their needs.

It became well known about him that when things became very difficult in al-Hijaaz during the Second World War and the imports which used to come from India were cut off—he used to provide his students with wheat while he gave his family and children hardly anything. He would make cotton covers for them to protect against the cold while he would provide covers made from rags and sack cloth for his family and children.

His Death

In the month of Jumaadal-Oola, 1375, he (رحمه الله) became very sick with illness that caused him pain and rendered him weak, along with his advanced age.

He (رحمه الله) travelled to Makkah al-Mukarramah to perform *'Umrah* and was then supposed to travel to India for treatment. However, after his arrival in Jeddah, he became even more sick and so was unable to travel to India. He died in the house of his friend, the *'Allaamah as-Salafee* Shaikh Muhammad Naseef.

He (رحمه الله) was buried in Jeddah after his continous struggle, great effort and service for the *Sunnah,* the *da'wah* and the call to adhere to it. He (رحمه الله) was from amongst the toughest people against the blind followers and very gentle with the people of the *Sunnah* of the Messenger of Allaah (صلى الله عليه وسلم).

May Allaah reward him with the best of rewards, for all his acceptable righteous actions and may He gather us and him within the party of the best of the Messengers, Muhammad (صلى الله عليه وسلم). Indeed He is the Guardian of that and the One who has the Power to do so.

Wa salla-Allaah wa baarik 'alaa Sayyidinaa wa Nabiyyinaa Muhammad wa 'alaa Aalihi was Ashaabihi wa sallam.

Written in haste by 'Umar ibn Muhammad Fullaatah, 25/6/1414.

Pages from the Manuscript

Front Cover of the Manuscript

وَلَا تَكْتُمُوا الشَّهَادَةَ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

الرجاء من العلماء الكرام

يا وارث علم الدين المتين المحمدي!

ارجو من كل واحد منكم ذوي العلم الذي يصل اليه هذا الكتاب ان يطالعه وينقد عليه تبصرةً و تقريظاً بالحق المبين - ان كان مديراً ففي جريدته وان كان غيره ففي مكتوبه ثم ليرسله كل صاحب الفضيلة منهما الينا على العنوان الآتي فاننا شاكرون .

العبد الضعيف

احمد الدهلوي خادم السنة المطهرة

في المسجد النبوي - مدينة الطيبة

(حجاز عرب)

شعبان المعظم سنة ١٣٥٢ هجرية

From the speech of the author at the end of the introduction to his book

THE TEXT OF THE BOOK
THE AUTHOR'S INTRODUCTION

اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ

Be just—that is closer to Taqwaa[1]

"O noble respected scholars, may Allaah, the Most Mighty and the Most Majestic, increase you in knowledge, action, nobility and provision. Know that the issues which I have researched into are as follows, so look into them with justice and write about them with justice, may Allaah, the Most Mighty and the Most Majestic, have mercy upon you:

(i) To verify the history of the *Ahlul-Hadeeth* from the day of Prophethood.

(ii) The Four Imaams, may Allaah have Mercy upon them, were upon the *madhhab* of the *Ahlul-Hadeeth*, in their fundamentals, beliefs and subsidiary issues.

(iii) To ascribe to them the prevalent issues is not correct and to use them as proofs is a clear mistake.

(iv) There is nothing established regarding using the differences of the Companions as a proof for having diffferences, after the compilation of the pure *Sunnah*.

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[1] Soorah al-Maa'idah 5:8.

(v) It is forbidden to permit differences in the issues to do with the sudsidiary issues after revelation.

(vi) To particularise some of the religious issues by saying it is permissible to have differences in them, to the exclusion of others, is not correct, because it lends to splitting within the religion of Muhammad.

(vii) The truth about the *madhhab* of al-Ash'aree, his repentance and his return to the truth.

(viii) What is meant by the completion of the Mighty religion.

(ix) The fundamentals of Islaam are two: The Book of Allaah and the *Sunnah* of His Messenger. There is no third or fourth.

(x) The difference between *taqleed* and *ittibaa'*.

(xi) The Saved Sect and that it is only one from amongst the sects.

(xii) The statements of Shaikh 'Abdur-Rahmaan an-Najdee, Fakhr ar-Raazee, Ibn 'Arabee[1], al-'Izz ibn 'Abdus-Salaam, Ibn Daqeeq al-'Eed, ar-Rabee'[2], Imaam Aboo Haneefah (رحمه الله) and Imaam ash-Shaafi'ee (رحمه الله) ... in this book which you have before you.

The Author."

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[1] See page 53.

[2] He is Ibn Sulaymaan al-Muraadee, the student of Imaam ash-Shaafi'ee, may Allaah have Mercy upon them.

A NOTE FROM THE AUTHOR - SHAIKH AHMAD AD-DEHLAWEE

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ
لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Indeed! In it is a Remembrance for whomsoever has a heart or willing ears and is heedful [1]

I HAVE PUT FORWARD A TRUTHFUL INTRODUCTION AND A DECISIVE WORD

A Proclamation For The People

The reader should know that I do not love that anyone should become pleased with my book or my reminding of the *aayaat* of Allaah, or to praise it, or to criticise it or to find mistakes in it—except after it is read, from the beginning to the end, with a deep examination and an open and clear heart which is clean. So whoever sees it to be correct and truthful then let him praise Allaah, the Most Mighty and the Most Majestic, and say good. Whoever sees any mistake in the wording or the meaning then let him inform me of it like a brother who reforms. You should know that the Messenger (ﷺ) said, ***"If I am led astray then, I will only be led astray to my own loss. If I am guided it is because of the inspiration of my Lord to me. Indeed, He is All Hearing, Ever Near."*** [2]

Written by the slave, Ahmad ad-Dehlawee.

The servant of the Pure *Sunnah* at the Prophet's mosque.

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[1] Soorah Qaaf 50:37.

[2] Soorah Saba' 34:50.

بسم الله الرحمن الرحيم

Chapter One

My Lord make it easy and help us!
For indeed You are the One who appoints Blessings

Ahmad ad-Dehlawee, the servant of the Pure *Sunnah* in the Prophet's (ﷺ) mosque said:

"Some of the 'Official Scholars'[1] say:

'The *da'wah* of the *Ahlul-Hadeeth* to take from the Book and the *Sunnah* alone, without performing blind following *(taqleed)* of anyone in particular, is what has emboldened them to perform *ijtihaad* in the *Sharee'ah,* such that they do not perform *taqleed* of the four *madhhabs* and nor are they partisan to them!

And that it is known that whoever does not do *taqleed* of an Imaam from amongst the Imaams and does not ascribe himself to one of the four *madhhabs*, then he is not upon the straight path, and he is not part of the Saved Sect![2]

And that it is known that the *Ahlul-Hadeeth* were not present in the time of the Companions (رضي الله عنهم) nor in the time of the *Taabi'een,* nor the *Taabi' Taabi'een,* nor was there anyone from the past Muslims who were called 'the *Ahlul-Hadeeth'* in the time of the *Salafus-Saalih*, whose goodness has been witnessed to!

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[1] Their examples are many today and as for their blind followers who are without guidance and insight—they are even more!

[2] These are the words of the 'Official Scholars' and their followers.

Therefore if the *madhhab* of *Ahlul-Hadeeth* was not present at that time, so without doubt, it is something new. It is a fifth *madhhab*!"[1]

There is no doubt that the author of this statement is ignorant of the evolution of the *Ahlul-Hadeeth*. He did not intend by it, except to have a bad opinion about the *Ahlul-Hadeeth,* to make the people run from them and to block the way for the people in reaching the guidance of the Book and the *Sunnah*. He is a bold liar and not somebody who is upon the plain, clear path.

For this reason I have rightfully written a history of this Aided Group, about its blessed *da'wah.* A book unique in its field, hoping for guidance from Allaah for the one who said this and whoever is with him. And to bring them back to the complete way of the Messenger (ﷺ), so that I can be amongst those mentioned by the Noble Messenger (ﷺ), *"That Allaah guides one man through you is better than possessing a red camel."*[2] Hoping from Him, the Most High, that He benefits the people by it, a complete benefit in realising the truth sincerely for His Noble Face and to make it a cause for me entering the blessed Paradise.

Aameen! Aameen! O the Most Merciful of the merciful!

So I say, and with Allaah lies success: it is established with clear, apparent and definite proofs that the *Ahlul-Hadeeth* are an old group existing from the days of Prophethood. The first of them were the Companions (رضي الله عنهم) ...

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[1] This is from the falsehood of the vile ones! We continue to hear, to this day, those who repeat this saying.

[2] Reported by al-Bukhaaree, 7/58 and Muslim, 2406 from Sahl ibn Sa'd.

The First Proof

Whatever was absent from us or came before us will not be known except by a statement about it: a *mutawaatir* report from trustworthy people which obligates necessary knowledge such that it necessitates truth.

It becomes a fact with the evidence of this *mutawaatir* report which comes from the trustworthy people - that the *Ahlul-Hadeeth* were present since the time of prophethood and before all the Islamic sects came into being. Since the Messenger who was sent bore witness in their favour, as is shown by the truth that they manifest proving the correctness of what they came with from him (ﷺ). He testified to their truthfulness when he (ﷺ) supplicated for them, saying, *"May Allaah brighten the affair of the person who heard my statement, remembered it and then delivered it just as he had heard it."*[1] So they were declared to be trustworthy, as he ordered them to relay things from him (ﷺ) when he said, *"Let the one who is present from you inform the one who is absent."*

He also witnessed for them that they would be firm upon that which they were described with, from the time of the Companions (رضي الله عنهم) to every time and period, generation after generation, being aided

[1] A *mutawaatir hadeeth* reported by around twenty Companions. Refer to my notes to the book *Al-Hittah fee Dhikr as-Sihaahus-Sittah,* p. 68, by *'Allaamah* Siddeeq Hasan Khaan.

upon the truth, up until the establishment of the Last Hour. As he (ﷺ) said, *"There will not cease to be group from my Ummah upholding the truth. They will not be harmed by those who oppose them, until Allaah's Command comes."* Reported by al-Bukhaaree and Muslim.[1]

These narrations from him (ﷺ) are from amongst the signs of prophethood. (Narrations) about the guarding of the *hadeeth*, its preservation, its spreading and about the trustworthiness of its carriers who will carry it correctly and properly, being cautious about its words and linking it up from his time (ﷺ) via a chain up till today.

This was established firstly for the Companions (رضي الله عنهم) then for those who came after them - who were upon what the Companions (رضي الله عنهم) were upon in the time of the Prophet - in every era. Succeeding one another continuously, without any disconnection, with the characteristic which has been mentioned, right up to the establishment of the Last Hour.

Due to their great striving in preserving the *hadeeth* - spreading it and adhering to the *hadeeth* in all affairs, whether big or small, whether from the fundamentals or the sudsidiary issues - (due to all this) the Companions (رضي الله عنهم) were given the name *Ahlul-Hadeeth* in their time and they were the first ones to be named with the title of *Ahlul-Hadeeth*.

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[1] Reported by al-Bukhaaree, 13/250 and Muslim, 1037 from Mu'aawiyah. It was reported from a number of Companions.

It used be to said to them, '*Ahlul-Hadeeth*' in their lives and after their deaths. So the beginning of that name was from the Companions, (both) as a name and a characteristic. This was, of course, before the birth of the Four Imaams. Thus, it was before the appearance of the *madhhabs* which were blindly followed and in fact before all the other Islamic sects.

Therefore it is confirmed with this proof, that the way of the *Ahlul-Hadeeth* is not a new *madhhab*, but it is the origin which the Messenger of Allaah (ﷺ) was upon and was what he left his Companions and those after them upon. They continued from his time (ﷺ) to be upon what he described them with, generation after generation, without any disconnection till this day. May Allaah, the Most Mighty and the Most Majestic, increase their numbers in every time and place up until the coming of the Last Hour.

The Second Proof

Adh-Dhahabee mentioned in *Tadhkiratul-Huffaadh* (1/39), al-Khaateeb with a chain of narration in *Taareekh Baghdaad* (9/3-4) and *al-Haafidh* in *Al-Isaabah* (9/457) that Aboo Bakr ibn Abee Dawood said, "I saw Aboo Hurayrah (رضي الله عنه) in my sleep, while I was in Sijjistaan compiling the *hadeeth* of Aboo Hurayrah (رضي الله عنه). I said to him, 'Indeed I love you.' He replied, 'I was the first Companion of *hadeeth* in the world.'[1]

I say: Aboo Hurayrah was an illustrious Companion (رضي الله عنه) and he has reported 5374 *ahaadeeth* from the Prophet (ﷺ). Imaam al-Bukhaaree (رحمه الله) said, "More than 800 men narrated from him," *Tadhkiratul-Huffaadh*.[2]

Aboo Bakr (the scholar in the above narration is) is 'Abdullaah ibn Aboo Dawood (رحمه الله) the compiler of the *sunan*.[3] He is trustworthy and accepted. Three hundred thousand prayed (the Funeral prayer) over him, in over eighty different prayers for him. These are from among the signs of a true believer, with excellent *eemaan*, as Shaikhul-

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1 See *Siyar A'laam an-Nubalaa,* 2/627.

2 It is also in *Taareekh Dimishq,* 19/105 by Ibn 'Asaakir.

3 The compiler of the *Sunan* was his father.

Islaam Ibn Taymiyyah (رحمه الله) said, "The difference between us and the *Ahlul-Bid'ah* is the day of the funeral."[1] The dream of the believer as the Prophet (ﷺ) said[2], *"... is a forty- sixth part of true prophethood ..."* and there is no doubt that Aboo Hurayrah was truthful and just in his statement—that he was the first of the *Ahlul-Hadeeth* in the world. This account was reported by him about the time of his life. As though he was characterised with the name *Ahlul-Hadeeth* in the time of the Message—in the presence of the Prophet, since he narrated many *ahaadeeth* from him (ﷺ).

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[1] This was originally said by Imaam Ahmad ibn Hanbal as mentioned in *Tahdheebul-Kimaal,* 1/467 and I have not seen it ascribed to Shaikhul-Islaam.

[2] Reported by al-Bukhaaree, 6987 and Muslim, 2264 from 'Ubaadah ibn as-Saamit. It is also reported by al-Bukhaaree, 6989, from Aboo Sa'eed al-Khudree.

The Third Proof

Ash-Sha'bee (رحمه الله) the illustrious *Taabi'* said, "If I had another chance to revise what I said I would not have narrated it. Except with what the *Ahlul-Hadeeth* agreed upon." *Tadhkiratul-Huffaadh* (1/73).

This is a clear and apparent proof that the Companions (رضي الله عنهم) were the first ones to be given the name *Ahlul-Hadeeth*, because ash-Sha'bee (رحمه الله) met five-hundred Companions (رضي الله عنهم),[1] (refer to) *Tadhkiratul-Huffaadh* (1/70) and *Shadharaat adh-Dhahab* (1/137). Ash-Sha'bee (رحمه الله) heard from forty-eight Companions (رضي الله عنهم). (Refer to) *Tahdheeb* (5/37) and *Taareekh Baghdaad* (13/337).

He took the knowledge of *hadeeth* from them, and so therefore referred to them with their title. And they are the *Ahlul-Hadeeth* mentioned in his statement, "I would not have narrated except with what the *Ahlul-Hadeeth* agreed upon." Ash-Sha'bee also said, "A *nafar*[2] from the *Ashaabul-Hadeeth* departed with us," (see) *Tadhkirah* (1/76). It says in *Al-Misbaah,* "*Nafar* means: A group of men from three to ten."[3]

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1 Refer to *At-Taareekh as-Sagheer* (1/253) by Imaam al-Bukhaaree.

2 Some of the specialists spell it as *nafir*. He indicates by it their solicitude for him and their attachment to him, and their thronging around him. It is as though he intended to keep slightly aside, seeking some repose from them. Allaah knows best.

3 *Al-Misbaah al-Muneer*, p. 617, by al-Fayoumee.

So the statement of ash-Sha'bee means that he walked with a group from the *Ahlul-Hadeeth*. Al-Haafidh 'Abdul-Ghanee ibn Sa'eed al-Azdee (رحمه الله) has a book called *Al-Mu'talif wal-Mukhtalif*[1] about the names of the *Ashaabul-hadeeth* and he particularised it with the names of the Companions[2] and Haafidh referred to them with the name *Ahlul-Hadeeth*.

Al-Khateeb mentioned in *Sharaf Ashaabil-Hadeeth* (p. 63), with a chain of narration back to the Prophet, *"Islaam began as something strange and it will return (to being something) strange just as it started."* It was said, 'O Messenger of Allaah! Who are the Strangers?' He replied, *"Those who are strange amongst the people."*[3] 'Abdaan al-Qaadee said, "They are the *Ashaabul-Hadeeth* first and foremost."

I say: 'Abdaan[4] is a transmitter of *hadeeth* from the *Taabi' at-Taabi'een*. What he meant by '... foremost ...' was the Companions of the Messenger of Allaah, because they were the foremost of the *Ahlul-Hadeeth*.

رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ

Allaah is pleased with them and they are pleased with Him.[5]

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[1] The author said as a note, "The book by this name is present in the Library of Shaikhul-Islaam in al-Madeenah al-Munawwarrah." I say: It was printed in India in the year 1327.

[2] Not so, as it is about all of the *Ashaabul-Hadeeth* and from amongst them are the Companions.

[3] The *hadeeth* is authentic without the words, "Those who are strange." Refer to *Silsalatul-Ahaadeeth as-Saheehah*, 1273.

[4] Refer to *Nuzhatul-Albaab fil-Alqaab,* 1896, by Haafidh Ibn Hajar.

[5] Soorah al-Bayyinah 99:8.

It is known from these examples that the Companions (رضي الله عنهم) were the first ones to be labelled with the name *Ahlul-Hadeeth*.

The *Taabi'een* (رضي الله عنهم) and the *Taabi' at-Taabi'een* (رضي الله عنهم) used to mention them by the name *Ahlul-Hadeeth*. This noble name is still given to the group the *Ahlul-Hadeeth*, generation after generation, up until our time today. May Allaah keep them upon the truth up until the Last Day. *Aameen*.

The Fourth Proof

All the people of the nations which the Companions (رضي الله عنهم) conquered used to be described with the name *Ahlul-Hadeeth,* as Aboo Mansoor 'Abdul-Qaadir ibn Taahir at-Tameemee al-Baghdaadee said in his book *Usoolud-Deen* (1/317). (He said), "It is clear that the people of the lands of ar-Room, al-Jazeerah, ash-Shaam, Adharbayjaan, Baabul-Abwaab and others which were conquered—were all upon the *madhhab* of the *Ahlul-Hadeeth*. Also the inhabitants of the lands of Ifreeqiyyah, Andalus and all the countries behind the Western Sea, were from the *Ahlul-Hadeeth*. Also the people of the lands of al-Yaman upon the Zanaj coastline, were all from the *Ahlul-Hadeeth*."

It says in *Shadharaat adh-Dhahab* (1/33), "In the year twenty-two Adharbayjaan was conquered under the command of al-Mugheerah ibn ash-Shu'bah (رضي الله عنه) and Taraabalus under the command of 'Amr ibn al-'Aas (رضي الله عنه)."

It says (1/99), "In the year ninety-two the continent of Andalus was conquered under the command of Taariq the slave of Moosa ibn Nusayr (رضي الله عنه)."

It says (1/36), "In the year twenty-seven 'Abdullaah ibn Sa'd conquered the continent of Ifreeqiyyah." It says (1/36), "In the year fourteen Dimishq in Shaam was taken after a peace treaty under Aboo 'Ubaidah (رضي الله عنه) and by force under the command of Khaalid (رضي الله عنه)."

After all this, any intelligent and smart person who professes to the religion and works for what comes after death[1], fearing his Lord, knows that all the people of those countries which were conquered by the Companions (رضي الله عنهم) were all subjugated—so upon which *madhhab?*

Indeed they acted upon the *hadeeth* which were widespread amongst them in opposition to blind following and partisanship - that is the sincere and true *madhhab*[2] free from opinions and partisanship, which the Companions of Muhammad, the conquerors, taught the general people: the old and the young, the men and the women. The people remained acting upon the *hadeeth* without doing blind following in the religion, nor being partisan, until the time came when the sects, groups and *madhhabs* appeared.

The kings and judges began to play and they changed this established practice and right way to the distorted ways out of love for power and for the preservation of their goals, as al-Maqreezee said in his book *Al-Khutat,*[3] "The people of Ifreeqiyyah mostly used to follow the *sunnah* and the *aathaar*. Then the Hanafee *madhhab* took over and then after that, the Maalikee *madhhab*. The latter ones following the earlier ones, in the playing of the companions of desires and self interest."

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[1] The author (رحمه الله) took this statement from a meaning which is correct but it is from a weak *hadeeth*, reported by at-Tirmidhee, 2461 and Ibn Maajah, 4260 from Shaddaad ibn Aws, back to the Prophet. Its chain of narration contains Aboo Bakr ibn Abee Maryam who is a weak narrator.

[2] That is, acting upon the *hadeeth*.

[3] It is called *Khutat Misr* and it has been printed several times.

So it is known from this that the way of the *Ahlul-Hadeeth* was not a new *madhhab*, but it was the origin which the Messenger of Allaah (ﷺ) was upon and what he left his mighty Companions upon (رضي الله عنهم). The Companions (رضي الله عنهم) taught this way to those who embraced Islaam through them, and so it was thus said that the people of all these countries which were conquered by the Companions (رضي الله عنهم) were all upon the *madhhab* of the *Ahlul-Hadeeth*, as has been mentioned.

The Fifth Proof

The *Taabi'een* (رضي الله عنهم) took the knowledge of *hadeeth* and this noble name from the Companions (رضي الله عنهم) and they were described with it. It used to be said to them in their era, "*Ahlul-Hadeeth,*" as adh-Dhahabee (رحمه الله) mentioned, that az-Zuhree, the illustrious *Taabi'ee* (رضي الله عنه) went to the *Khaleefah* 'Abdul-Maalik around the year eighty and then 'Abdul-Maalik dictated four hundred *hadeeth*. Az-Zuhree (رضي الله عنه) left and he said, "You! O the *Ashaabul-Hadeeth*." This is summarised from the book *At-Tadhkirah* (1/97).

Al-Khateeb mentioned in *Taareekh Baghdaad* (13/345 and 14/105) with a chain of narration to Ibn 'Ammaar who said, "The weighers[1] amongst the *Ashaabul-Hadeeth* from the people of al-Koofa and al-Madeenah were: 'Abdul-Maalik ibn Aboo Sulaymaan (رضي الله عنه), 'Aasim al-Ahwal (رضي الله عنه), 'Ubaidullaah ibn 'Umar (رضي الله عنه) and Yahyaa ibn Sa'eed al-Ansaaree (رضي الله عنه)." End.

That is, they were the Imaams of the *Ahlul-Hadeeth* from amongst the *Taabi'een*, due to the fact that:

(i) 'Abdul-Maalik was an illustrious *Taabi'ee* (رضي الله عنه). He reported *ahaadeeth* from Anas ibn Maalik (رضي الله عنه), as shown in the book *Taareekh Baghdaad* (10/393) and *Khulaasah* (p. 344).

(ii) 'Aasim al-Ahwal (رضي الله عنه) was also an illustrious *Taabi'ee*. He heard from Anas ibn Maalik, 'Abdullaah Sarjis (رضي الله عنه) and Safwaan ibn Muhriz (رضي الله عنه), as shown in the book *Taareekh Baghdaad* (13/343) and *Khulaasah* (p. 183).

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[1] That is from the highest level of narrators and the pillars of the memorisers.

(iii) Yahya ibn Sa'eed (رضي الله عنه) was a *Taabi'ee,* an Imaam and a judge of al-Madeenah al-Munawwarrah. He heard from Anas ibn Maalik (رضي الله عنه) as-Saa'ib ibn Yazeed (رضي الله عنه), 'Abdullaah ibn 'Aamir (رضي الله عنه) and Aboo Umaamah ibn Sahl (رضي الله عنه) as mentioned in *Taareekh Baghdaad* (14/16) and *Khulaasah* (p. 434).

This is definite proof which the books of *Tabaqaat* and biographies are full of. This is sufficient to show what is intended to the sincere seeker of the truth—that the *Taabi'een* used to be called the *Ahlul-Hadeeth* in their era.

The Sixth Proof

O my brother! You know that the Companions (رضي الله عنهم) and the *Taabi'een* (رضي الله عنهم) were from the best of this *Ummah* and they used to be named the *Ahlul-Hadeeth*. They used to make it permissible for them to be labelled with this distinguished title in their lifetimes. The people used to remember them in their era as the *Ahlul-Hadeeth*, as I have mentioned to you from the greatest sources from which no-one is able to reject anything.

Then the *Taabi' Tabi'een* (رضي الله عنهم) took the knowledge of *hadeeth* from them and this distinguished name. They had self reverence due to it, pride and pleasure. They were known to carry these characteristics of the *Ahlul-Hadeeth* in reality, as the Messenger of Allaah (ﷺ) said, *"This knowledge (of hadeeth and tafseer) will be carried from every generation's trustworthy ones. They will take away the distortions of the extremists, the changes of the false ones and the false interpretations of the ignorant ones."* Reported by al-Bayhaqee and others,[1] it is also in *Al-Mishkaah*[2].

Al-Khateeb mentioned in *Sharaf Ashaabul-Hadeeth* (p. 104), with a chain of narration to Yazeed ibn Haaroon, who said, "The *Ashaabul-Hadeeth* have given me permission (in reading) and when they are absent from me,

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1 Refer to *Sharaf Ashaabul-Hadeeth,* p. 29.

2 No. 248. Our Shaikh al-Albaanee withheld regarding its authencity. The *hadeeth* has many routes and I have collected them in a separate article. For that refer to my notes to *Al-Hittah*, p. 70, by Siddeeq Hasan Khaan.

I get very distressed." End. Yazeed ibn Haaroon (رضي الله عنه) was from the *Taabi'ut-Taabi'een.* He heard from Yahyaa ibn Sa'eed al-Ansaaree (رضي الله عنه), 'Aasim al-Ahwal (رضي الله عنه), Sulaymaan at-Taymee and others from the illlustrious *Taabi'een* (رضي الله عنهم) and this is shown in *Taareekh Baghdaad* (14/337).

Sufyaan ath-Thawree said, "The Angels are the protectors of the Heavens and the *Ashaabul-Hadeeth* are the protectors of the earth." *Sharaf Ashaabul-Hadeeth* (p. 45) and *Miftaahul-Jannah* by as-Suyootee (p. 49). He also said, "Indeed, if the *Ahlul-Hadeeth* do not come to me—I will go to them to their homes." *Sharaf Ashaabul-Hadeeth* (p. 105) and *Taareekh Baghdaad* (9/160).

Sufyaan ath-Thawree (رحمه الله) was from the *Taabi'ut-Taabi'een,* he heard from as-Sabi'ee (رحمه الله), Sulaymaan at-Taymee, 'Aasim al-Ahwal and others from the *Taabi'een.* (Those who heard from him were): Al-Awzaa'ee, Ibn Jurayj, Maalik, Shu'bah, Ibn 'Uyaynah, Ibn al-Mubaarak, and others. *Taareekh Baghdaad* (9/152).

Sufyaan ibn 'Uyaynah said, "Throughout my life, I have always made much supplication for the *Ashaabul-Hadeeth.*" *Sharaf Ashaabul-Hadeeth* (p. 52) with an *isnaad.* It has been reported by al-Khallaal, that Yahya ibn Yamaan said, "They said to Sufyaan, 'The *Ashaabul-Hadeeth* seek the *hadeeth* without good intentions.' He replied, 'Their seeking is good intention.' *Al-Aadaab ash-Shar'iyyah* (4/41).[1]

[1] By the Imaam Ibn Muflih al-Hanbalee, may Allaah have mercy upon him.

It is reported by al-Haakim, in his *Taareekh*[1], from 'Abdul-'Azeez ibn Yahyaa who said, "Sufyaan ibn 'Uyaynah said to us, 'O *Ashaabul-Hadeeth!* Study the meanings of the *hadeeth*. For I have studied the meanings of *hadeeth* for thirty years.'" *Al-Aadaab ash-Shareeah* (2/13).

Sufyaan ibn 'Uyaynah (رضي الله عنه) met around eighty people from the *Taabi'een* and he heard from az-Zuhree, 'Amr ibn Deenar, as-Sabi'ee and others. *Taareekh Baghdaad* (9/174). He was regarded as one of the wise ones from the *Ahlul-Hadeeth*, (see) *Taareekh Baghdaad* (9/179).

Imaam Ahmad ibn Hanbal said, "Indeed Shu'bah was from amongst the toughest *Ashaabul-Hadeeth*." *Shaarf Ashaabul-Hadeeth* (p. 116).

It is known from these proofs by knowledge and realisation, that the Companions, the *Taabi'een* (رضي الله عنه) and *Taabi' Taabi'een* (رضي الله عنه) were the people of the first three centuries, whose good was witnessed to. They were named the *Ahlul-Hadeeth* in their era and '*Ahlul-Hadeeth*' used to be said to them in their time as you have come to know.

This is a clear proof about the beginning of the *Ahlul-Hadeeth*, from the day of Prophethood and Islaam. The first of them were the Companions, who were the best of this *Ummah*, and Allaah, the Most High, chose them to be the Companions (رضي الله عنهم) of His Prophet (صلى الله عليه وسلم) and to spread his *hadeeth*. They are still labelled as the *Ahlul-Hadeeth*, generation after generation, century after century and it is attributed to the last of them and they are the ones who say, "The Messenger of Allaah said (صلى الله عليه وسلم), 'Do such and such ...' and 'Do not do such and such ...'"

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[1] That is the *Taareekh an-Nisaaboori'een* by Al-Haakim Aboo 'Abdullaah the compiler of *Mustadrak*. He died in the year 405 as mentioned in *As-Siyar*, 17/170.

The last of them are like the first of them, as al-Haafidh as-Suyooti reported[1] with what Shaikh al-Maqdisee reported in his book *Al-Hujjah*[2], with a connected chain of narration that the Prophet (ﷺ) said, *"In the last part of my Umma, will be people who will be given a reward like the first of them."*[3] It was said to Ibraaheem ibn Moosaa, "Who are they?" He replied, "The *Ahlul-Hadeeth*."[4]

So all praise is to Allaah for that.

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1 In *Miftaahul-Jannah,* 335.

2 It is called *Al-Hujjah 'alaa Taarik al-Mahajjah*. It has not been published yet.

3 It is reported by al-Fasawee in *Al-Ma'rifah wat-Taareekh,* 1/535, from a man from the Companions with a chain of narration which has somebody in it who has not been declared trustworthy, except by Ibn Hibbaan! It is reported by Ahmad, 4/62 and 5/375, with the same chain of narration but shorter. However it has support from Aboo Tha'labah al-Khushanee, reported by Aboo Daawood, 4341, Ibn Maajah, 4014 and at-Tirmidhee, 3058, with a weak chain of narration. It is also reported by al-Bukhaaree in *Khalq Af'aal al-'Ibaad*, 155, therefore the *hadeeth* is *hasan, Inshaa Allaah*.

4 Similarly reported, but longer, in *Sharaf Ashaabul-Hadeeth,* p. 46.

The Seventh Proof

The four Imaams (رحمهم الله) were all upon the *madhhab* of the *Ahlul-Hadeeth*. So we will mention for you some clear definite proofs and there is no way of rejecting them and putting them aside. So I say:

Firstly: Imaam Aboo Haneefah (رحمه الله) was upon the *madhhab* of the *Ahlul-Hadeeth*, as *al-Ustaadh* Aboo Mansoor 'Abdul-Qaahir ibn Taahir at-Tameemee al-Baghdaadee said in his book *Usoolud-Deen* (1/313), "The foundation of Aboo Haneefah's ideas were just like the foundations of the *Ashaabul-Hadeeth*, except in two issues."

That is: like their foundations in *Tawheed*, in His Worship, His Attributes, His Names, His Actions, affirmation of His Transcendency, His *Istawaa*—that Allaah, the Most Mighty and the Most Majestic, is above the heavens, above the Throne and not on the earth. He is separate from His creation and (that it is) His Knowledge, His Power, His Governing (which) is in every place and no place is exempt from it, etc. Also, in the obligation of being guided by the Book and the *Sunnah*, and understanding them both independently without *taqleed,* as he (رحمه الله) once said in answer to a question, "If I say something and the Book of Allaah opposes that, then leave my statement, or if it opposes a narration from the Messenger, then leave my statement for the narration of the Messenger."[1] He also said, "If a *hadeeth* is found to be authentic, then that is my *madhhab*."[2] With that it is established that the *madhhab* of Imaam Aboo Haneefah (رحمه الله) in the creed, fundamentals and in

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[1] See *Eqaadh Himam Ulal-Absaar,* p. 50, by Saalih al-Fullaanee.

[2] *Haashiyyah Ibn 'Aabideen*, 1/63.

the forbiddance of *taqleed,* was like that of the *madhhab* of the *Ahlul-Hadeeth*. However, the scholars of the *Ahnaaf* said, "We, our Shaikhs and all of our group blindly follow al-Ash'aree and Maatureedee in the creed and the fundamentals, in opposition to Aboo Haneefah (رحمه الله)!"[1] *Al-Fatwaa fil-'Aqaa'id al-Wahaabiyyaah*[2] (p. 1) by the scholars of Deoband! Imaam Maalik (رحمه الله) was also an Imaam of the *Ahlul-Hadeeth* in his time, as mentioned in *Usoolud-Deen* (1/393). Imaam Muslim (رحمه الله) said in his *Saheeh* (1/59), "The Imaams of *Ahlul-Hadeeth* like Maalik ibn Anas, Shu'bah, Sufyaan, Yahyaa and others." Abul-Falaah al-Hanbalee (رحمه الله) said in *Shadharaat adh-Dhahab* (3/291):

"If it is said, "Who is the star of hadeeth and its people?"
Then the people of understanding point to Maalik."

The statement of Imaam Maalik regarding the forbiddance of *taqleed* in the religion is like that of the *Ahlul-Hadeeth*, as has been mentioned by the aider of the *Sunnah*, Imaam Fullaanee in his book *Eqaadh al-Himum* (p. 25), with a connected *isnaad* to Ibn Wahab, who said, "Maalik (رحمه الله) said to me, 'O 'Abdullaah! Beware of committing *taqleed* of the people, as *taqleed* is an evil thing.'"

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[1] *Subhaanallaah*! It is amazing how these blind followers are in contradiction! They oppose their Imaam in the fundamentals whilst in the subsidiary issues and in the subsidiary issues of the subsidiary issues they fanatically blindly follow him!

[2] Ustaadh Khairud-Deen az-Ziriklee in his book *Al-A'laam,* 6/257 under the biography of Muhammad ibn 'Abdul-Wahhaab (رحمه الله) (wrote), "They are known from their helpers and supporters in the heart of the Arabian Peninsula as the People of *tawheed,* brothers who obeyed Allaah and they were labelled as '*Wahaabiyyeen*' by their enemies, in attribution to him. This name spread amongst the Europeans (and the rabble from amongst the Muslims took it from them), thus it entered their new dictionaries! Some of them made a mistake by calling it a new *madhhab* in Islaam, following the adversaries who lied upon them."

Imaam Ash-Shaafi'ee (رحمه الله) was also upon the *madhhab* of the *Ahlul-Hadeeth*. In fact he used to promote the *madhhab* of the *Ahlul-Hadeeth* and a proof for that is the statement of an-Nawawee in *Tahdheeb al-Asmaa wal-Lughaat*[1], under the biography of ash-Shaafi'ee (رحمه الله) who said, "... then he travelled to al-'Iraaq where he spread the knowledge of *hadeeth* and he established the *madhhab* of its people—that is the *madhhab* of the *Ahlul-Hadeeth*." Also the statement of Shaikhul-Islaam Ibn Taymiyyah (رحمه الله) in *Minhaajus-Sunnah* (4/143), "Then Imaam ash-Shaafi'ee (رحمه الله) took from Maalik (رحمه الله). Then he wrote books for the people of al-'Iraaq and he took on the *madhhab* of the *Ahlul-Hadeeth*, and he chose that for himself."

The Imaam of the Imaams, with consensus, Imaam Ahmad ibn Hanbal (رحمه الله) was the Imaam of the Imaams of the *Ahlul-Hadeeth* with full agreement, as Shaikhul-Islaam Ibn Taymiyyah mentioned in *Minhaaj us-Sunnah* (4/143), "As for Imaam Ahmad (رحمه الله) he was upon the *madhhab* of the *Ahlul-Hadeeth*."

From what we have reported and clarified, it will be known with knowledge and realisation that the four Imaams were upon the *madhhab* of the *Ahlul-Hadeeth*, up to the extent that the *hadeeth* were mixed with their flesh and blood and that whoever from amongst them saw anyone from the *Ahlul-Hadeeth*, they would say he is like the Prophet. As is reported from Imaam ash-Shaafi'ee (رحمه الله) who said, "Whenever I saw a man from the *Ahlul-Hadeeth*, it was as if I saw the Prophet (صلى الله عليه وسلم) alive." *Sharaf Ashaabul-Hadeeth* (p. 47) with a connected *isnaad*. Allaah is to be praised for that.

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[1] 1/44.

There is no doubt that the four Imaams were not pleased that anyone should be partisan to their *madhhab* and do *taqleed* of anyone of them in the clear religion. They themselves were not blind followers and they agreed upon the obligation of adhering to the Book and the *Sunnah* without *taqleed.* Understanding them both independently, acting upon them both in all of the affairs, whether they are big or small, in the fundamentals or the sudsidiary issues and without *taqleed.* This is the *madhhab* of the *Ahlul-Hadeeth* which the four Imaams (رحمهم الله) were upon.

If it is said, "Indeed the four Imaams were not upon the *madhhab* of the *Ahlul-Hadeeth* because they permitted *taqleed* in the religion and *taqleed* is not compatible with the *madhhab* of the *Ahlul-Hadeeth*!" Then we reply by saying, "Allaah forbid. They never permitted *taqleed*, in fact they made it unlawful and they prevented people from it, as is reported by al-Haakim with an authentic *isnaad* that Imaam Ahmad (رحمه الله) used to say, "Do not blindly follow Maalik or al-Awzaa'ee (رحمه الله), nor an-Nakha'ee (رحمه الله) nor others. Take the rulings from where they took—the Book and the *Sunnah*."[1] *Al-Yuwaaqeet wal-Jawaahir* (p. 244) and *Al-Meezaan al-Kubraa* (1/51) by ash-Sha'raanee. It is reported by al-Haakim (رحمه الله) and al-Bayhaqee (رحمه الله), that ash-Shaafi'ee said to al-Muzanee (رحمه الله), "O Ibraaheem! Do not blindly follow me in everything I say. Look into it for yourself, for it is the religion and any statement from other than the Messenger of Allaah (صلى الله عليه وسلم) is not a proof." *Al-Yuwaaqeet.*[2] In *Al-Meezaan* (1/49) by ash-Sha'raanee (رحمه الله) it says, "Imaam ash-Shaafi'ee said to ar-Rabee', "O Aboo Ishaaq! Do not blindly follow me in everything I say but look into it for yourself, for it is the religion."

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[1] Refer to *I'laam al-Muwaqqi'een,* 2/392, by Imaam Ibnul-Qayyim.

[2] By ash-Sha'raanee.

The aider of the *Sunnah,* Imaam al-Fullaanee (رحمه الله) reported in *Eeqaadh* (p. 102), with a connected *isnaad* to Imaam Maalik (رحمه الله) that he said, "Indeed I am a man, I make mistakes and I am correct sometimes, so look at my opinion. Whatever agrees with the Book and the *Sunnah* take it and leave whatever does not agree with the Book and *Sunnah*." It is also mentioned (p. 35), with an *isnaad* to Ibn Wahb, that he said, "Maalik (رحمه الله) said, 'Beware of doing *taqleed* of the people, as *taqleed* is an evil thing.'" He (رحمه الله) used to say to his companions, "Look into it for it is the religion and there is no-one except that his words are to be taken or rejected, except for the companion of this grave—Muhammad (صلى الله عليه وسلم)."[1] *Al-Meezaan* (1/148).

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[1] Our Shaikh, the *'Allaamah*, the scholar of *hadeeth* and *fiqh* Muhammad Naasirud-deen al-Albaanee said in his excellent introduction to his beneficial book *Sifat Salaatun-Nabee,* p. 49, "This ascription to Maalik is famous with the later people and it is authenticated to be from him by Ibn 'Abdul-Haadi in *Irshaad as-Saalik,* 1/227. It is reported by Ibn 'Abdul-Barr in *Al-Jaami',* 2/91 and Ibn Hazm in *Usool al-Ahkaam,* 6/145 and 179, from the statement of al-Hakam ibn 'Utaybah and Mujaahid. Taqiyud-deen as-Subkee who brought it in *Al-Fataawa,* 1/148 from the statement of Ibn 'Abbaas - being amazed at the beauty of it - said, 'Mujaahid took this statement from Ibn 'Abbaas. And Maalik (رضي الله عنه) took it from them both, thus it became famous from him.' I say: Then Imaam Ahmad took it from them. Aboo Dawood said in *Masaa'il Imaam Ahmad,* p. 276, 'I heard Ahmad say, 'There is no-one except that you can take from his opinion and then leave it, except for the Prophet (صلى الله عليه وسلم)."

I say: When Haaroon Rasheed consulted Imaam Maalik (رحمه الله), suggesting that the people should do *taqleed* of Imaam Maalik (رحمه الله) with what is in *Al-Muwatta,* he forbade him from that,[1] even though *Al-Muwatta* mainly consists of *hadeeth* as opposed to the opinions. So how can Imaam Maalik (رحمه الله) be pleased that the people blindly follow him! Allaah forbid that.

As for Imaam Aboo Haneefah (رحمه الله), then al-Fullaanee (رحمه الله), the Imaam and aider of the *sunnah,* mentioned from him in *Eqaadh* (p. 73), ash-Sha'raanee in *Al-Yuwaaqeet* (p. 343) and *Al-Meezaan* (1/47) and Ibn al-'Arabee[2] in *Futuhaat al-Makkiyyah* (Chapter 318) that he said, "It is forbidden for the one who does not know my evidence to give rulings by my words."[3] I say: In another narration Imaam Aboo Haneefah (رحمه الله) said, "It is not permissible for anyone to act upon our statements if he does not know where we took them from."

In another statement the Imaam (رحمه الله) clearly said, "It is not permissible for anyone to act upon a statement of an Imaam, without knowing the evidence of his statement from the Book and the authentic *Sunnah* and one should act with evidence." This is the *madhhab* of the *Ahlul-Hadeeth* and this is in contradiction to *taqleed.*

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1 Refer to *Al-Intiqaa,* 41, by Ibn 'Abdul-Barr and *Tadhkiratul-Huffaadh,* 1/195,) by Imaam adh-Dhahabee. Compare that to what our Shaikh Al-Albaanee wrote in explaining this story in his book *Sifatus-Salaat in-Nabee,* p. 63.

2 He is the *soofee* without the 'al', and he died in the year 638. Taqi al-Faasi has a *Juz'* in refuting him which I have checked and published. The author mentioned this from him - and Allaah knows best - as a proof for those who hold him in esteem or the *soofees* who oppose the *Ahlul-Hadeeth* and their methodology.

3 Refer to *Al-Intiqaa,* p. 145, *I'laam al-Muwaqqi'een,* 2 and 30 and *Rasam al-Mufti,* p. 29, by Ibn 'Aabideen.

These were the statements of the four Imaams (رحمهم الله) and this is a proof and evidence against the blind followers that *taqleed* of a *madhhab* of a particular Imaam - without looking at the evidence from the Book and the *Sunnah* - is forbidden with certainty with the four Imaams. It is a major sin and great ignorance. So the *taqleed* of the blind followers and their partisanship to a *madhhab* is in disobedience to the Imaams, as they forbade them from these two things.

If the blind followers looked with all fairness, followed the statements of the Imaams and their ways, they will know for sure that Imaam Aboo Haneefah (رحمه الله), Imaam Maalik (رحمه الله), Imaam Shaafi'ee (رحمه الله) and Imaam Ahmad ibn Hanbal (رحمه الله) forbade anyone to do *taqleed* of them, or to be partisan to their *madhhab*. They were all upon the methodology of those who preceded them from amongst the *Ahlul-Hadeeth*.

If it is said: the issues which are ascribed to the four Imaams, which you claim are in opposition to the clear texts, are they from their statements or not? If they are from their statements, how is it then that they were upon the *madhhab* of the *Ahlul-Hadeeth*? We say:

Firstly: without doubt, the four Imaams (رحمهم الله) never said those things, and to blindly follow them in these would be a clear mistake, of great ignorance and to ascribe these to them is a big lie and a mighty slander. Al-Murjaanee al-Hanafee[1] said in *Naadhooratil-Haqq* when he was considering what the noble Shaikh Muhammad Yahya, the scholar of *hadeeth,* said in *Al-Irshaad* (p. 147), "The

[1] He died in the year 1306. His biography is in *Hidiyah al-'Aarifeen* (1/418) and *Mu'jam al-Mu'allifeen* (4/308).

statements attributed to the jurists carry the possibility of being wrongly atributed since most of them are devoid of any *isnaad.* And if one wants to dependably establish them,[1] then every condition which is applied to the ***hadeeth*** has to be applied upon them. As at times, it is likely that they may be fabricated or others may have lied about him, i.e., about the main figure of the *madhhab.*

Have you not seen that Aboo Ja'far at-Tahaawee (رحمه الله), Abul-'Abbaas al-Asamm (رحمه الله) and others have reported from Muhammad ibn 'Abdullaah ibn 'Abdul-Hakam (رحمه الله)[2] that he heard ash-Shaafi'ee say regarding approaching the woman from her behind, "There is nothing authentic from the Prophet (ﷺ) showing its permissibility or its impermissibility and analogy would make it permissible."![3]

It is reported[4] from Maalik, that he made the *Mut'ah* marriage permissible.[5] There are other examples of these fabrications.

It is reported by Aboo Naasir ibn Sabbaagh, that ar-Rabee'[6] used to swear by Allaah that Ibn Hakam (رحمه الله) lied about ash-Shaafi'ee (رحمه الله) in that.[7]

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[1] That is, this *isnaad* which has been omitted.

[2] Refer to *Tabaqaatus-Subkee* (2/67) and *Tabaqaat Ibn Salaah* (1/418).

[3] It is reported from him by al-Bayhaqee in his *Sunan* (7/196) that he said, "I do not make it allowable, rather I will forbid it."

[4] By Muhammad ibn 'Abdullaah ibn 'Abdul-Hakam.

[5] Ibn 'Abdul-Barr in *At-Tamheed* (10/121) reported that Imaam Maalik ruled it to be unlawful. Refer to *Bidaayah al-Mujtahid* (6/502) with the checking and *Al-Jaami' li-Ahkaamul-Qur'aan* (5/133).

[6] He is ar-Rabee' ibn Sulaymaan al-Muraadee one of the students of Imaam ash-Shaafi'ee, he died in the year 270. His biography is in *Al-Muntazam* (5/57) by Ibn al-Jawzee.

[7] This is reported by Ibn Katheer in his *Tafseer* (1/397).

The *madhhab* of Maalik obligated the punishment on the one who had sexual intercourse in a *Mut'ah* marriage. Al-Khateeb said in *Taareekh Baghdaad* (14/135) with an *isnaad* to Aboo Nu'aym al-Fadl ibn Dukayn (رحمه الله) who said, "I heard Aboo Haneefah (رحمه الله) say to Aboo Yoosuf, 'Woe be to them! How many people lie upon me in these books, things which I did not say!'"

Mullaa Mu'eenud-Deen al-Hanafee said in *Diraasaat al-Labeeb* (p. 156), "Not everything which is attributed to the four Imaams and is reported in the books of their *madhhabs* is established to be from them. Most of them - or even all of them - are from what is contrived from amongst their followers and from those who have given their opinions precedence.

Whoever claims that this is narrated from Aboo Haneefah (رحمه الله) for example, or Maalik (رحمه الله), or ash-Shaafi'ee (رحمه الله) - then he has to authenticate the *isnaad* with every condition that needs to make it (authentic) - and I do not think except that they will be incapable of this." He also said (p. 391), "The analogies which the *Hanafee* books are full of, most of them have no *isnaad* going back to Aboo Haneefah (رحمه الله)."

The Imaam, the aider of the *Sunnah,* al-Fullaanee al-Maghribee (رحمه الله) said in *Eqaadh* (p. 137), "I reported from *At-Tadhkirah* that the Shaikh 'Eesaa ath-Th'aalabee al-Ja'faree al-Jazaa'iree[1], from al-Udfowee[2], the student of Ibn Daqeeq al-'Eed (رحمه الله) said, "Ibn Daqeeq al-'Eed collected the issues of the *madhhabs* of the four Imaams which opposed the authentic *ahaadeeth* in a big book. He mentioned in the beginning of it, that to ascribe these issues to the

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[1] He died in the year 1080. His biography is in *Khulaasat al-Athar,* 3/240.

[2] He is Ja'far ibn Taghlib, he died in the year 748. His biography is in *Ad-Durar al-Kaaminah,* 1/353, and *Al-A'laam,* 2/123, by al-Zirikalee.

four Imaams is unlawful and it is obligatory upon the jurists and their blind followers to realise this, so that they do not ascribe those issues to them and thus lie upon them."

It is established with these clear decisive proofs that most of the widespread issues of *fiqh* ascribed to the four Imaams (رحمهم الله) were not from their *fiqh* at all and to ascribe those to them is a great slander. For them to be read as if they are the *fiqh* of the four Imaams is a deception against the *Ummah* and of major ignorance, as Imaam Ibn Daqeeq al-'Eed affirmed and others from amongst the noble, premier and brilliant scholars. Whoever claims anything else apart from this, then he has to establish its ascription to the Imaams with a chain of narration (*isnaad*), applying every condition that it needs to make it authentic.

Secondly: Even if we were to assume that they are from their statements—then we would make an excuse for them, because the *hadeeth* may not have reached them, as the pure *Sunnah* was not compiled in their era.

If the *hadeeth* had reached them, they would have returned from that statement and opinion, as shown from Aboo Haneefah (رحمه الله) in his own statement, when he said to Aboo Yoosuf (رحمه الله), "Woe to you O Ya'qoob! Do not write everything you hear from me. For indeed I make an opinion today and I leave it tomorrow and I make an opinion tomorrow and I leave it the day after tomorrow."[1] *Taareekh Baghdaad* (13/403) with a connected *isnaad*.

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[1] Our Shaikh made a footnote in *Sifatus-Salaah*, p. 47, about this statement, "That is because the Imaam had much of his statements built upon analogy. So when a stronger *qiyaas* or a *hadeeth* from the Prophet (صلى الله عليه وسلم) reached him, he would take it and leave his old statement."

As for Imaam Maalik (رحمه الله), Sha'raanee (رحمه الله) said about him in *Al-Meezaan* (1/48), Abul-Falaah al-Hanbalee in *Shadharaat adh-Dhahab* (1/393) and Ibn Khaliqaan (رحمه الله) in his *Taareekh* (1/551), with an *isnaad* to al-Haafidh al-Humaydee (رحمه الله) who said, "When Imaam Maalik (رحمه الله) was in his last sickness he cried and said, 'By Allaah! I would love it that now I be hit with a stick for every issue I gave a ruling for by opinion. I wish I was given a second chance about what has preceded and I wish I never gave rulings with opinions.'"

I say: this statement from Imaam Maalik (رحمه الله) refers to all that was reported by the companions of Maalik from him, from amongst the sincere opinions and the *ijtihaad* which was not built upon what is contained in the Book and the Pure *Sunnah*. This includes *Al-Mudawwanah*, firstly which was reported by al-Qaasim, his companion, particularly that which was in strong opposition to what is in *Al-Muwatta* and others.

The explainer to *Muqaddamah Ibn Rushd* mentioned that the attribution of some things in *Al-Mudawanah* to Maalik (رحمه الله) are not authentic, like the issue of putting the hands on the side in the prayer, which is in opposition to the saying of Imaam Maalik (رحمه الله) in *Al-Muwatta* which is to hold both hands together.[1]

[1] The Shaikh Ahmad ibn Muhammad ibn as-Siddeeq has a big book where he researched this issue, he named it *Al-Mithnaunee wal-Battaar*, printed in 1352 by al-Maktabah at-Taazziyyah, Egypt.

As for Imaam ash-Shaafi'ee (رحمه الله) - then the Imaam, the aider of the *Sunnah* - al-Fullaanee said about him in his book *Al-Eqaadh* (p. 144), with an *isnaad* to ash-Shaafi'ee (رحمه الله) that he used to say, "Every issue which contains a narration which has been authenticated with the people of transmission, from the Messenger of Allaah (ﷺ) which opposes what I say—then I come back from that in my life and after my death."[1]

Abul-Falaah al-Hanbalee said in *Shadharaat adh-Dhahab* (3/10), "Imaam ash-Shaafi'ee used to say to Imaam Ahmad ibn Hanbal (رحمه الله), 'O Aboo 'Abdullaah! You are more knowledgeable about the *hadeeth* than me. If a *hadeeth* is authenticated then let me know so that I can act upon it - whether it is from ash-Shaam, al-Koofa, or from Basraa.'"[2]

Ibn Muflih al-Hanbalee said in *Al-Aadaab ash-Shareeah* (3/154) that al-Boowaytee (رحمه الله), who was a companion of ash-Shaafi'ee (رحمه الله) said, "I heard ash-Shaafi'ee say, 'I have written these books and I have tried to be accurate in them, but most definitely mistakes will be found in them, because Allaah, the Most High, Says:

وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا

If it was from other than Allaah they would have found therein many differences.[3]

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[1] Reported by Aboo Nu'aym in *Al-Hilyah* (9/107).

[2] Reported by Ibn Abee Haatim in *Aadaab ash-Shaafi'ee* (pp. 94-95) and Ibn al-Jawzee in *Manaaqib Imaam Ahmad* (p. 499).

[3] Soorah an-Nisaa 4:82.

So if you find in my books anything that opposes the Book and the *Sunnah,* then I take that back.'"[1]

If you have recognised that these proofs are from the four Imaams (رحمهم الله), then you will find that every one of them returned completely from the issues which the books of the *madhhabs* are full of and which are in opposition to the clear texts.

Returning to the Book and the *Sunnah* and leaving anything else from *taqleed* and partisanship, is the measure according to which the *madhhab* of the *Ahlul-Hadeeth* and the four Imaams (رحمهم الله) all proceeded upon.

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[1] Imaam Ibn Hazm said in *Al-Ahkaam,* 6/118, "The jurists who were blindly followed used to invalidate *taqleed.* Indeed they used to forbid their companions from blindly following them and the most severest of them in this was ash-Shaafi'ee. He (رحمه الله) used to go to great lengths to talk about adhering to the authentic narrations and to accept whatever the proof dictated more than anybody else. He freed himself from being followed blindly and he made it known, may Allaah grant him a large reward, as he was the cause for a lot of good to occur."

The Eighth Proof

Many students of the four Imaams (رحمهم الله) also died upon the *madhhab* of the *Ahlul-Hadeeth* and they did not do *taqleed* of their Imaam in the religion whilst they were alive. In fact they opposed them in the fundamentals and the sudsidiary issues whenever the truth was shown. They also forbade (others) from doing *taqleed* in the religion and they returned from all the issues which opposed the texts and they repented from that when they died, may Allaah forgive them. As an example, we will mention some of them by name. So think and whoever is with you (should also think), for it is a matter of the religion—and return as they returned.

Ibn Khaldoon said in *Muqaddamah at-Taareekh*[1], "The *fiqh* with them divided into two ways. The way of the people of opinion and analogy, and they are the people of al-'Iraaq. (And) the way of the *Ahlul-Hadeeth,* and they are the people of al-Hijaaz."

Ash-Shahrastaani (رحمه الله) said in *Al-Milal wan-Nihal*[2], "Indeed the *mujtahideen* are classified into two categories: the *Ashaabul-Hadeeth* and the *Ashaabur-Ra'y* (opinion). As for the *Ashaabul-Hadeeth*, they are the people of al-Hijaaz. They are the companions of Maalik ibn Anas (رضي الله عنه), the companions of Muhammad ibn Idrees ash-Shaafi'ee (رضي الله عنه), the companions of ath-Thawree (رحمه الله) and the companions of Imaam Ahmad ibn Hanbal (رحمه الله)."

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1 3/1046.

2 It was printed a long time ago.

In *At-Taaj al-Mukallal*[1] it says, "Ibn 'Aqeel was asked about the companions of Ahmad (رحمه الله), 'Did they make it permissible to do *taqleed* of Ahmad (رحمه الله)?' He replied, 'They used to act upon the apparent meanings of the Book and the *Sunnah* and they used to say, 'It is obligatory to adhere to the evidence, not to adhere to Ahmad.'"" Ibn Muflih al-Hanbalee (رحمه الله) said in *Al-Aadaab ash-Shar'iyyah* (1/333), "Ibn 'Aqeel (رحمه الله) said, 'I went through my opinions in my library[2], comparing them with the Book and the *Sunnah* and I freed myself to Allaah, the Most Mighty and the Most Majestic, from every statement which was newly invented after the days of the Messenger of Allaah (صلى الله عليه وسلم) which was not in the Qur'aan nor in the *Sunnah*.'"

In *Shadharaat adh-Dhahab* (1/355) it says, "Ma'n ibn 'Eesaa al-Madanee (رحمه الله): a companion of Imaam Maalik (رحمه الله). He was a companion of *hadeeth*. He was the most established companion of Maalik and the most reliable." Ash-Shawkaanee (رحمه الله) said in *Al-Qawl al-Mufeed* (p. 15), with an *isnaad* to Ibn 'Anaan al-Maaliki (رحمه الله) in his explanation of *Mudawwanah Sahnoon*[3], known as *Al-Umm*, "So how many statements and views of Maalik (رحمه الله) were opposed by his companions!"

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[1] By the *'Allaamah* Siddeeq Hasan Khaan (رحمه الله), p. 195.

[2] That was in the days of seeking knowledge, without partisanship and party spirit.

[3] Refer to *Kashf az-Zunoon,* 2/1644, and *Eedaah al-Maknoon,* 2/456.

Ash-Shaah Walee Allaah ad-Dehlawee mentioned in *'Iqd al-Jeed* (p. 56) from Aboo Yoosuf, Zufar, Ibn Zaid and Hasan ibn Ziyaad from the companions of Aboo Haneefah (رحمهم الله) that they said, "It is not permissible for anyone to give rulings with our statements if he does not know where we took them from."[1] This is also stated in *Bustaan al-Muhadditheen*[2] and it is also mentioned by al-Ameer al-Yamaani (رحمه الله) in *Irshaad al-Nuqaad* (p. 60). As-Subkee said in *Tabaqaat* (1/343), "Aboo Yoosuf (رحمه الله) and Muhammad (رحمه الله) used to differ with their companion (رحمه الله) in the fundamentals."

Al-Ghazaali (رحمه الله) said in *Al-Mankhool*, "They both differed with Aboo Haneefah (رحمه الله) in a third of his *madhhab*." From the introduction to *Sharh al-Wiqaayah* (p. 8) by 'Abdul-Hayy. 'Abdul-Qaadir, the *mufti* of the lands of Misr[3] said in *At-Tahreer al-Mukhtaar li Radd al-Muhtaar* (1/11), "Every one of them had fundamentals in which he differed with Aboo Haneefah (رحمه الله) and opposed him in."

In his book *Ta'sees an-Nadhr* (pp. 13-31), Ad-Daboosee al-Hanafee mentioned the differences between Aboo Haneefah and his two companions and some examples from the differences between Aboo Haneefah (رحمه الله) and Muhammad (رحمه الله), and some examples from the differences between Aboo Haneefah (رحمه الله) and Aboo Yoosuf (رحمه الله). He mentioned some examples from this in detail.

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[1] Refer to *Al-Eqaadh* (p. 52) and *I'laam al-Muwaqqi'een* (2/344).

[2] It is by Shaah Walee Allaah ad-Dehlawee, printed in the Urdu language. Look to my introduction to *Al-Hittah* (p. 23).

[3] He died in the year 1323. His biography is in *Al-A'llaam* (4/46), by az-Zirikalee.

Al-Khateeb mentioned in *Taareekh Baghdaad* (14/355) with an *isnaad* to Yahyaa ibn Ma'een who said, "Aboo Yoosuf al-Qaadee used to love the *Ashaabul-Hadeeth* and he used to incline towards them." In 14/355 with an *isnaad* to 'Amr al-Naaqid (رحمه الله) who said, "I do not like to narrate from any of the companions of opinion except from Aboo Yoosuf (رحمه الله) for he was a companion of the *Sunnah*."

Adh-Dhahabee (رحمه الله) said in *Tadhkiratul-Huffaadh*[1] and al-Khateeb in *At-Taareekh* (14/354), with an *isnaad* to Muhammad ibn Samaa'ah (رحمه الله) who said, "I heard Aboo Yoosuf (رحمه الله) say on the day that he died ..." and also there is an *isnaad* to Yahyaa ibn Yahyaa who said, "I heard Aboo Yoosuf say at the time that he died, 'Every ruling which I have given, I return from them all except for what agrees with the Book and the *Sunnah*.'"

It is known with these proofs that many of the students of the four Imaams did not blindly follow in the religion and there was no *madhhab* of a particular individual in their time who was blindly followed. Indeed they all used to go back, in their deductions, to the Book and the *Sunnah*, understanding them independently without *taqleed*.

This is the *madhhab* of the *Ahlul-Hadeeth* which they all went back to, they all repented at the time of their death from anything other than it, and without exception they all died upon that (رحمهم الله).[2]

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[1] 1/293.

[2] We ask Allaah, the Most Perfect, to make us die upon that, through His Favours and bounties.

The Ninth Proof

Many amongst the outstanding, noble and premier scholars turned back from what they were upon as regards taking a certain *madhhab*, *taqleed* and partisanship and came to the *madhhab* of the *Ahlul-Hadeeth*. From amongst them was Shaikh Ibn Daqeeq al-'Eed (رحمه الله). He asked his student, al-Udfowee, for a piece of paper and wrote upon it during his last illness, then he put it under his bed and when he died they took it out and they found that it was about the forbiddance of *taqleed* altogether.

From amongst them was the Imaam al-Ghazaalee (رحمه الله). He put *Saheeh al-Bukhaaree* upon his chest on the day that he died and was saying, "I am repenting and I am dying upon what is in *Saheeh al-Bukhaaree*."[1] May Allaah have mercy upon him or as he said may Allaah forgive him.

From amongst them was the Shaikh of the *Hanafees*, al-Mullaa 'Alee al-Qaaree (رحمه الله) who mentioned his return in *I'raab al-Qaari 'alaa Awwal Baabul-Bukhaaree*.[2]

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[1] Look at the text of this statement in *Tabaqaat as-Subkee*, 4/10-111, *as-Safadiyyah*, p. 211, by Ibn Taymiyyah and *Al-Bidaayah wan-Nihaayah*, 12/174, by Ibn Katheer.

[2] It is in manuscript form at the library of the Islamic University, al-Madeenah, No. 1590/24.

From amongst them was the *'Allaamah* Mansoor ibn Muhammad ibn at-Tameemee (رحمه الله). He used to be a *Hanafee* and he came back abandoning *taqleed* and he acted upon the *hadeeth* until he died.[1]

From amongst them was *Haafidh* ibn Roomiyyah al-Andalusi (رحمه الله). He used to be a *Maalikee* and he came back, abandoning *taqleed* and he chose the *madhhab* of the *Ahlul-Hadeeth* until he died.

From amongst them was the Shaikh Ahmad ibn Ibraaheem al-Waasitee (رحمه الله). He used to be a *Shaafi'ee* and he came back abandoning *taqleed* and he chose the *madhhab* of the *Ahlul-Hadeeth*.

From amongst them was the *'Allaamah* Ibn al-Maqreezee Ahmad ibn 'Alee (رحمه الله). He used to be a *Hanafee* and he came back abandoning *taqleed* and partisanship and he chose the *madhhab* of the *Ahlul-Hadeeth*.

From amongst them was the Shaikh 'Abdul-Qaadir al-Jilaanee (رحمه الله). He used to be a *Hanafee* and he came back, abandoning *taqleed* and he chose the *madhhab* of the *Ahlul-Hadeeth* (رحمه الله).

In the *Taareekh* of Ibn Khalliqaan (1/457) it says, "Aboo Ja'far Muhammad ibn Ahmad (رحمه الله) used to say, 'I studied the *madhhab* of Aboo Haneefah, then I saw the Prophet (ﷺ) (in a dream) in the mosque of al-Madeenah in the year I did *Hajj* (in a dream). So I said, 'O Messenger of Allaah! I have studied the Hanafee *madhhab*, so do I adhere to it?' He said, 'No.'" (End).

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[1] Adh-Dhahabee said in *Siyar,* 19/116, "He was partisan to the *Ahlul-Hadeeth,* the *Sunnah* and the *Jamaa'ah,* and he was a thorn in the eyes of the opponents while establishing the proofs for *Ahlus-Sunnah*." Also refer to *Al-Ansaab,* 7/139-140.

In (1/301), Aboo Sa'd 'Abdul-Kareem al-Faqeeh (ﷺ) used to be upon the Hanafee *madhhab*, then he went for *Hajj*. Whilst he was in al-Hijaaz, he saw things which made him change to the *madhhab* of *hadeeth*.[1]

In (1/445), Mubaarak ibn Abee Taalib al-Wajeeh an-Nahwee studied the Hanafee *madhhab* and then changed to the *madhhab* of *hadeeth*.

In 1/436, Aboo Haamid Muhammad ibn Yoonus al-Faqeeh (رحمه الله) changed from the Hanafee *madhhab* to the *madhhab* of *hadeeth*.

In 3/86, As-Sultaan al-Mahmood al-Ghaznawee (رحمه الله) used to be upon the Hanafee *madhhab,* until he said, "As-Sultaan has left the Hanafee *madhhab* and adhered to the *madhhab* of *hadeeth* (رحمه الله)."

There are many other examples like them.[2] They were found in every time and place and their numbers are uncountable, except to Allaah, the Most High. They are still, generation after generation, upon the truth right up until today ...

فَنِعْمَ أَجْرُ الْعَامِلِينَ

How excellent a reward for the pious workers.[3]

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1 Refer to *As-Siyar,* 20/456.

2 See a large number of them mentioned in the book *At-Tahawwol al-Madhhabee* by the noble brother Shaikh Bakr Aboo Zaid and he has mentioned more from what is here, so add them on.

3 Soorah az-Zumar 39:74.

The Tenth Proof

The famous Imaams and the great scholars who were in the time of the four Imaams, or after them, like Shu'bah, Ibn Dukayn, Ibn al-Madeenee, Aboo Haatim ar-Raazee, Aboo Zur'ah ar-Raazee, Ibn 'Adee, Ibn Mandah, ad-Daaraqutnee, Ibn Hibbaan, Ibn Khuzaymah, al-Khateeb al-Baghdaadee, Ibn al-Jawzee, adh-Dhahabee, Shaikhul-Islaam Ibn Taymiyyah, Ibnul-Qayyim, Ibn Jareer at-Tabaree, Ibn Katheer and the likes of them (رحمهم الله) whose number is uncountable except to Allaah, the Most High.

Also the companions of the six authentic[1] books, the Imaam of the Imaams, the leader of the scholars of *hadeeth* - Imaam al-Bukhaaree, Muslim, Aboo Daawood, an-Nisaa'ee, Ibn Maajah, and at-Tirmidhee (رحمهم الله). There are many like them from amongst the scholars of *hadeeth*, from the early generations and later—all of them were upon the *madhhab* of the *Ahlul-Hadeeth*, they were not those who did *taqleed* and they were not partisan to any *madhhab* from the four *Madhhabs*.

The proof for that is (the fact that) they were all from the critics of *hadeeth* and they used to criticise the issues of the four *Madhhabs*[2] in their books.

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[1] Describing the six books as *As-Sihaah* (authentic) is debatable. Look at my introduction to *Al-Hittah*, p. 11, to find out about it.

[2] Imaam al-Bukhaaree's (رحمه الله) indication with '... some of the people ...' in his *Saheeh* is a strong point to show there were some exceptions.

If the blind followers were to look fairly, with justice and (were to) follow the ways of the Imaams, the scholars of *hadeeth* and the early foremost Muslims and their actions—they would know with certainty that they were upon the *madhhab* of the *Ahlul-Hadeeth.*

They were in agreement upon adhering to the Book and the *Sunnah* and understanding them both independently, without doing *taqleed* in the religion, adhering to the path of those who were the foremost in the past from the *Muhaarjireen* and the *Ansaar* and those who followed them, from the people who were upon the *madhhab* of the *Ahlul-Hadeeth*, century after century, up until today.[1]

So narrating these *mutawaatir* reports which have been mentioned obligates necessary knowledge. Therefore it becomes necessary with this evidence that the group *Ahlul-Hadeeth* and their way is not a new fifth *madhhab*.

From the day Islaam started they have been upon the foundations of Islaam—that which the Messenger of Allaah (ﷺ) and what the foremost of them, the Companions (رضي الله عنهم) were upon, as has been explained in detail previously. They are the ones who used to adhere to the Book and the *Sunnah*, in reality, right from the day Islaam started, because the trustworthy Messenger bore witness for them through the truth that Allaah made to appear for them. Showing the correctness of what they conveyed from him (عليه السلام) right from his distinguished time until the Day of Resurrection.

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[1] This is counted as the greatest proof that they are the people of truth. Since, because of that, they will remain strange amongst the people there *will always remain a group* from them, *upholding the affair of Allaah* up till today.

The greatest of the proofs for them is in his statement (ﷺ), "*There will always remain a group of my Ummah upon the truth. They will not be harmed by those who oppose them until the command of Allaah comes.*" Reported by al-Bukhaaree and Muslim.

They are the group of the *Ahlul-Hadeeth*, which the majority of the famous scholars from the past and present were upon, as their statements will be shown and Allaah is to be praised for that.

We have just finished ten complete proofs.

Chapter Two

The Obligation to Respect the Four Imaams

It is of great surprise that when they see someone having a desire in adhering to the *Sunnah* and warning against *taqleed,* they ascribe to him what is not attributable to him, they lie upon him, make false charges against him and they inspire each other with falsely adorned and deluded statements, saying, "What they intend by censuring *taqleed* is to belittle the four Imaams." *Subhaanallaah!* This is a great slander.

Those impoverished people do not know that the four Imaams themselves always said that *taqleed* of a personality of a particular *madhhab* is unlawful, it is a way leading to *shirk*[1], and it leads its people to innovations, in fact to the deepest of destruction.

It was censured by the tongues of the four Imaams to the extent that one of them would say, "Indeed the blind follower should be asked to repent from doing *taqleed,"* as is reported from Imaam Maalik (رحمه الله) that the one who leaves the statement of 'Umar ibn al-Khattaab for the statement of Ibraaheem an-Nakha'ee (رحمه الله) should be asked to repent.

So how is it for the one who leaves the Saying of Allaah, the Most High, and the saying of His noble Messenger, for the statement of somebody who is lower than an-Nakha'ee or someone similar to him?!

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[1] That is if the blind follower puts the opinion of the one followed over what is clear from the Book and authentic *Sunnah* without a possible interpretation and in denial of the evidences of the legislation.

Thus whoever leaves the proof from the Book and the *Sunnah* and does what they forbade from *taqleed* and partisanship, then he is not upon the way of the four Imaams. In fact he is in opposition to them and this is in reality belittling of the four Imaams by the blind followers.

Indeed we are upon their way in forbidding *taqleed* and partisanship and to the guidance of adhering to the Book and the *Sunnah*. That is what is in agreement to their ways and ideas. So what is the meaning of belittling their mighty station and their lofty status?! In fact bringing down and belittling is from the one who claims to do *taqleed* of them and is partisan to them and he is the first of those who oppose their way. This is clear and manifest.

No one can deny this contradiction to his Imaam—if it is not that, then let us scrutinise and check, for today is the day of checking. Are we not able to establish his opposition in many of the issues, in the fundamentals and subsidiary issues to his Imaam, the one whom he claims to do *taqleed* of by his tongue, but opposes him by his actions.

The books of these people are available. They contain many issues and rulings which did not even reach the ears of the Imaam. We do not say that is a mistake, but it is a lie upon them and they will be free from that on the Day of Judgement.

If they were alive in this time and saw what was being ascribed to them from these secondary understandings, these issues and opinions - they would have corrected that with the loudest voice for everyone to witness (declaring), "Indeed that is a lie upon us."

Do not be hasty, for you will find them, if Allaah the Most High wills, from those who will be calling out on the Day of Resurrection as has been said by Mullaa Mu'eenud-Deen al-Hanafee (رحمه الله) in *Diraasaat al-Labeeb*, "Since it is established from the four Imaams that they freed themselves from their statements. When a *hadeeth* was found to be established, indeed, when it was found that their evidence was weak: so when people followed them upon those and other similar statements, there will be no sin upon those Imaams because of that and the first ones to free themselves from them on the Day of Judgement will be his Imaam, so recite if you wish:

إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ

And when those who were followed disown those who followed them and they will see the torment, and all the relations will be cut from them.[1]

So look to what is greater than this lie—because of his partisanship to his *madhhab,* the blind follower fabricates and lies upon the Messenger (صلى الله عليه وسلم). He fabricates and makes up *hadeeth* to support his *madhhab* by saying, for example[2], he (صلى الله عليه وسلم) said, *"There will be a man in my Ummah who will be called Aboo Haneefah (رحمه الله) and he will be a lamp for my Ummah. All of the Prophets are proud of me and I am proud of Aboo Haneefah, so whoever loves him has loved me and whoever has hated him has hated me."*[3]

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[1] Soorah al-Baqarah 2:166.

[2] That is an evil fabrication and reprehensible partisanship.

[3] Refer to the refutations of these false narrations in *At-Tankeel,* 1/446-449, by the 'Allaamah al-Mu'allimee and *Al-Mawdou'aat,* 2/48, by Ibn al-Jawzee. Benefit by referring to the book *Bayaan Talbees al-Muftaree Muhammad Zaahid al-Kawtharee,* pp. 137-138, by Ahmad ibn as-Siddeeq al-Ghumaaree, with my notes.

Also, (another example of such fabricated *ahaadeeth* is), *"There will be a man in my Ummah who will be called Muhammad ibn Idrees. He will be worse for my Ummah then Iblees."* We seek refuge with Allaah from that.

Also that Imaam Mahdee will blindly follow Aboo Haneefah (رحمه الله) and that 'Eesaa (عليه السلام) will rule with a *madhhab* from amongst the four *madhhabs*[1]. To the point that the Shaikh Aboo Hafs al-Kabeer, who was one of the Hanafee scholars, and there was a man in his time who had left his *madhhab* and started to act upon the *hadeeth* and who would recite behind the Imaam and raise his hands with the *rukoo'* and other things. The aforementioned Shaikh was informed of that and so became angry, stern and harsh and he then told the Sultaan. The blacksmith was then ordered to strike him with the sword. *Fataawa Hamaadiyyah, Taa'taar Khaaniyyah* and *Irshaad* (p. 186, footnote 1). So what we have mentioned took place amongst many of the scholars of the *madhhabs,* stopping the people from acting upon the Prophetic *hadeeth*. Shaikhul-Islaam 'Abdur-Rahmaan Aboo Shaamah[2] said, "The jurists in our time have made it unlawful to look in the books of *hadeeth* and *aathaar*, to research about their understanding and their meanings and to study the books by one self."[3] *Innaa lillaahi wa innaa ilayhi raaji'oon.*

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1 Refer to *Al-Haawee lil-Fataawee,* 2/340, *Al-Ishaa'ah li-Ashraatus-Saa'ah,* pp. 221-222, *Haashiyah Ibn 'Aabideen,* 1/53, *Al-Idhaa'ah Limaa Kaana wa maa Yakoon Baina Yadayy as-Saa'ah,* pp. 162-163, *Bid'atut-Ta'assub al-Madhabee,* pp. 70-74 and the introduction to *Mukhtasir Saheeh Muslim,* pp. 4-13.

2 He died in the year 665. His biography is in *Al-Bidaayah wan-Nihaayah* by Ibn Katheer (3/250) and *Fawaat ul-Wafayaat* (1/252) by Ibn Shaakir al-Kutubee.

3 Refer to the summary of his book *Al-Mu'ammal fir-Radd ilal-Amr al-Awwal* with the editing of our respected brother Shaikh Salaahud-Deen Maqbool Ahmad, may Allaah give him success. It has in it many examples similar to these statements which greatly illustrate the condition of the blind follower.

We believe that the four Imaams and others from the *Mujtahidoon* from this *Ummah* and its revivers up until today - whom the people of knowledge have agreed upon concerning their knowledge, their merits, their *taqwaa*, their fear of Allaah, their *zuhd*, their sincerity in the religion, their abandonment of innovations and newly invented matters and *taqleed* - (we believe that they) are the noblest of this *Ummah*, the best of creation and the best of the worshippers, *inshaa-Allaah,* with the Lord of the Worlds.

They themselves were upon right guidance and they forbade the people of their time and those who benefitted from them, to do *taqleed* of them, (and also forbade them from doing) *taqleed* of others and to be partisan. They guided them to adhere to the Book and *Sunnah* as is reported from those noble people - in the books of their blind followers - let alone of others. This is the state of the scholars of Islaam (رضي الله عنهم).

Refuge is sought with Allaah that one of the Muslims should attack one Imaam from amongst the Imaams of the religion, whose knowledge, piety and fear of Allaah, the Most High, is known—just because he forbade *taqleed* of himself and *taqleed* of anybody else, or to think badly of him in any of the affairs, without having insight about his condition and actions. Indeed this happens to someone who's insight is blinded from the truth.

May Allaah kill the person who has made it permissible to look down upon them and may Allaah kill the one who conceives and puts forward the statements of the men and the *madhhabs* over the statements of Allaah, the Most Mighty and the Most Majestic, and His noble Messenger (ﷺ)—when he knows what clearly comes

to him from them both and after the *aayah* and the *hadeeth* has reached him and after the truth has been made apparent to him, and (after) his *madhhab* has been refuted - and he then rejects what is in the Book and the *Sunnah.* Even if it is on just one issue, the one who distorts them to suit his *madhhab,* rejects them both for opinions, views and analogy, and he does not weigh them against the Qur'aan and the *Sunnah.*

This is the main reason for the religion being strange and the disappearance of Islaam amongst the Muslims. *Innaa lillaahi wa innaa ilayhi raaji'oon.*

By Allaah, O truthful Muslim! What is the difference between those who opposed the Messenger of Allaah (ﷺ) in his life (ﷺ) - when they used to hear his *hadeeth* and the Words of Allaah, the Most High, upon his distinguished tongue (ﷺ) - and those who oppose and put forward their opinions over the authentic established *hadeeth*, or an *aayah* from the Qur'aan after his death (ﷺ)[1], when they come across (such an *aayah*) in the Noble Qur'aan and in the books of the Pure *Sunnah* from the authentic, which are acknowledged and dependable with the people of the east and the west, with all of the scholars of the Muslims? So what is there after the truth except misguidance.

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[1] The *'Allaamah* Taqeeyud-Deen as-Subkee said in his beneficial book *Ma'naa Qawl al-Imaam al-Mutallibee, "Idhaa Sahhal-Hadeeth Fahuwa Madhhabee"* (3/102, contained in *Majmoo'ah ar-Rasaa'il al-Muniriyyah*), "Man has to imagine himself infront of the Prophet and that he has heard the *hadeeth* from him. Would it then be possible for him to delay acting upon it?! By Allaah, no! Everyone is accountable according to his own ability."

So in summary, (we say that) whoever today conceives that the four Imaams were upon the way of *taqleed* in the issues built upon opinions and statements, then he is mistaken in that and his statement is a statement of loss, because he has in fact belittled the four Imaams and he in truth has left their statements. Since these issues which the books of the people are full of, none of the four Imaams wrote them, nor did they act upon them and they (i.e., the blind followers) have lied upon them as explained in detail previously in the statement of Imaam Ibn Daqeeq al-'Eed and others (رحمهم الله).

As for Aboo Haneefah (رحمه الله), then he does not have a book on *fiqh*, except, it was said, '*Al-Fiqh al-Akbar*'[1] is by him! However it is a book of creed which in fact opposes what the *Hanafiyyah* are upon and it is not about the subsidiary issues; and except his *Musnad*[2] and that is about *hadeeth*, not *fiqh*, along with what it contains!

As for Imaam Maalik (رحمه الله) he only has one book, *Al-Muwatta* and that is about *hadeeth*, not *fiqh* which is in usage today. Furthermore the *Maalikiyyah* do not turn to it and they do not act upon what is in it!

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[1] Ascribing it to him is not right. The book is actually ascribed to Aboo Mutee' al-Balkhee and this is extremely weak. Our Shaikh al-Albaanee said in *Mukhtasar al-'Uluww lil-'Aliyyil-'Adheem,* p. 136, "... and the book *Al-Fiqh al-Akbar* is not by Aboo Haneefah, contrary to what is famous amongst the *Hanafiyyah*.

[2] It is one of the seventeen *Musnads* ascribed to Aboo Haneefah! *'Allaamah* al-Mu'allimee said, 1/214, about it, "Most of the compilers of those *Musnads* are from the latter times and a group from amongst them were liars. Those who were not liars from amongst them, mostly had in their chains of narration to Aboo Haneefah, those whose narrations were not relied upon!" He said in *At-Tankeel* (1/90) about it, "A group of them were criticised." Refer to the introduction of *Ta'jeelul-Manfa'ah,* pp. 5-6.

As for Imaam ash-Shaafi'ee, he has no independent book on the knowledge of the subsidiary issues. His book *Al-Umm* and his *Risaalah* are about the principles of *Fiqh*. With that he (رضي الله عنه) has admitted that they have mistakes in them from amongst the issues and he came back from them during his life, as was reported by his illustrious companion al-Buwaytee (رحمه الله), who said, "I heard Imaam ash-Shaafi'ee say, 'I have written these books but I do not rely upon them and no doubt in them you will find mistakes, because Allaah, the Most High, has said:

وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا

If it was from other than Allaah you would find in there much differences.[1]

So what you find in my books that opposes the Book and the *Sunnah*, then I have returned from that." *Al-Aadaab ash-Shar'iyyah* (3/154).

As for the Imaam of the Imaams of *Ahlus-Sunnah*, with consensus, Imaam Ahmad ibn Hanbal (رحمه الله), he did not even write one word about *fiqh*, except that he has a big *Musnad* and that is about *hadeeth*. He (رحمه الله) used to be very strict about adhering to the *Sunnah* and he was very strict about forbidding *taqleed*, *ijtihaad*[2] and opinions, as Ibn Khaldoon said[3], "As for Ahmad ibn Hanbal (رحمه الله) his blind followers are few, because his school of thought was the furthest from *ijtihaad*, he was firm upon assisting the narrations and they were the ones who

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[1] Soorah an-Nisaa 4:82.

[2] Far removed from the legislative restraints.

[3] In his *Muqaddamah*, 3/1051, and I have corrected the text from it.

strived the most from amongst the people who preserved the *Sunnah* and in the narrating of *hadeeth*. If it was not for him the *Sunnah* and it's people would not have remained upon this earth. What happened with him is recorded and well known in the books of *Tabaqaat* and *Taraajim.*"[1] May Allaah, the Most High, be pleased with them all.

So there is no doubt that respecting the four Imaams is an obligation, their ranks are high, their virtues are lofty and their knowledge is vast. The truth which was with them was purely from what they were upon from the guidance of the Book and the pure *Sunnah*, understanding them independently. They used to make *taqleed* in the religion of any one person unlawful and they made partisanship in Islaam to any individual forbidden.

However the blind followers rejected the texts of the Book and the Prophetic *Sunnah* by continuing upon *taqleed* of their Imaams. Through the door of *taqleed* most of the deviations and innovations crept into the religion, and the official rigid scholars used as proof for them the fact that they are mentioned in the books of their *madhhabs*, making them a legislation and ascribing them to their Imaams and they would read them to their students, saying, "This is the *fiqh* of the four Imaams (رحمهم الله)!"

Allaah forbid! This is not the *fiqh* of the four Imaams and not everything ascribed to them and reported from them in the books of their *madhhab* is established to be from them. Most of it, or even all of it, is from the ones who were overcome by the use of opinion from amongst their followers.

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[1] Imaam Ibnul-Jawzee has a large volume about his (رحمه الله) *Manaaqib* (feats) and virtues.

I say with the highest voice and for everyone to witness: that whoever claims that these narrations are from, for example, Aboo Haneefah (رحمه الله), or Imaam Maalik (رحمه الله), or Imaam ash-Shaafi'ee (رحمه الله)—then he should authenticate the *isnaad* with all the conditions that are needed to authenticate it. But I do not believe except that they will be unable to do so ...[1]

وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Even if they helped one another.[2]

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[1] This is the affair of the opposers of the truth in all the issues of knowledge and religion. They are ignorant and unable, they oppose the methodology of the people of the two revelations and they are deviated from the ways of the Imaams of the *Sunnah*.

[2] Soorah al-Israa 17:88.

Chapter Three

A Historical Account of the Prevalent *Madhhabs*

Know, O seeker of the truth! O sincere one in the religion! It is said that Islaam is restricted solely to the *taqleed* of these prevalent schools of thought! (That) whoever does not do *taqleed* of one of them or is not partisan to one of them - even if he prays, fasts, does *Hajj* and he insists that he is a Muslim - then he is removed from the Straight Path!

This is a false saying, because the prevalent *madhhabs* in themselves are new, they did not exist in the time of the Prophet, nor in the time of the Companions, nor in the time of the *Taabi'een*, nor the *Taabi' Taabi'een* and neither in the time of the four Imaams themselves (رحمهم الله).

So how can these prevalent *madhhabs* be a measure between truth and falsehood? This state came into being and became widespread because of pressure from the judges, the state, the leadership, and strength, power and weight of numbers in the third and fourth century. As is explained by: the aider of the Sunnah, Imaam al-Fullaanee (رحمه الله) in *Al-Eqaadh* (p. 171) and Shaah Walee Allaah - the scholar of *hadeeth* - ad-Dehlawee (رحمه الله), Shaikh 'Abdul-Haqq ad-Dehlawee (رحمه الله), the illustrious Imaam Ibn Hazm (رحمه الله), ash-Shawkaanee (رحمه الله) and others from amongst the excellent scholars in their books.

The limit of what we have come across is that the prevalent *madhhabs* started due to the following of desires of the rulers, the judges, the leaders and the authorities of the country. The reason for the flourishing of these *madhhabs* was due to what Haaroon ar-Rasheed established, when he succeeded as the *khaleefah*. He appointed Aboo Yoosuf al-Qaadee as the chief judge after the year 170 and appointment of judges was then left to him.

No one was appointed a judge in the countries of al-'Iraaq, Khuraasaan, ash-Shaam, Misr and in the furthest districts of Ifriqiyyah—except that Aboo Yoosuf had appointed him! No one was appointed a judge except his companions and those who ascribed themselves to his new *madhhab*. So the general public were forced to accept their rulings and their judgements.

Thus the Hanafee *madhhab* spread in these countries, just as the Maalikee *madhhab* spread in al-Andalus because of what Yahyaa established through the authority of al-Hakam, until it was said, "Two *madhhabs* spread in the beginning due to the leaders and authorities: the Hanafiyyah in the East and the Maalikiyyah in al-Andalus." End of the quote from *Al-Khutat* by al-Maqreezee, and it is found in *Bughyatul-Multamis* by ad-Dabbee and others.[1]

Shaah Walee Allaah ad-Dehlawee said in *Hujjah-Allaah al-Baaligah*[2], "Aboo Yoosuf (رحمه الله) took judgeship during the days of Haroon ar-Rasheed and this was the reason for the flourishing of the Hanafee

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[1] Look at all of this and other than it in the book, *Nadhratut-Taareekhiyah fee Hudooth al-Madhhabs al-Arba'ah wantishaaruhaa* by the *Ustaadh* Ahmad Taymoor. The author (رحمه الله) reported from him and Allaah knows best.

[2] 1/146.

madhhab and its judgeship[1] in the countries of al-'Iraaq, Khuraasaan and the lands beyond the river (i.e., Transoxiana), as is mentioned in *Taareekh Ibn Khaldoon* and *Taareekh al-Khulafaa.*

Al-Maqreezee said in *Al-Khutat* (2/333), "When Haroon ar-Rasheed took the *Khilaafah* he appointed Aboo Yoosuf as judge after the year 170 and no one was appointed in al-'Iraaq, Khuraasaan, ash-Shaam and Misr, except those whom al-Qaadi Aboo Yoosuf (رحمه الله) appointed and gave importance to.

Also when the state of al-Hakam ibn Hishaam was established in al-Andalus, the statements of Yahyaa had authority with him. So no judge took position unless he was appointed by him. Therefore the Maalikee *madhhab* spread like the Hanafee *madhhab* spread in the east because of Aboo Yoosuf (رحمه الله) as mentioned in *Bughyatul-Multamis* and *Nafhut-Teeb.*

As-Sama'aanee (رحمه الله) said in his book *Al-Ansaab,* which was printed in Leyden (1/503), "'Al-Maalikee,'[2] this is a name ascribed to Maalik (رحمه الله). Ibraaheem ibn Mahmood ibn Hamzah al-Maalikee (رحمه الله) said, "Muhammad ibn 'Abdul-Hakam (رحمه الله) said to me, 'No one has come to us from Khuraasaan more knowledgeable of the way of Maalik than you. And when you leave for Khuraasaan call the people to the opinion of Maalik (رحمه الله)!" Ibraaheem died in Sha'baan in the year 369.

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[1] Of the Hanafee *Madhhab.*

[2] The text in the original was erased. I took it from *Al-Ansaab* (from the manuscript, qaaf-504).

Al-Maqreezee (رحمه الله) said in *Al-Khutat* (3/333), "Most of Ifreeqiyyah was upon the *Sunnah* and *aathaar*, until 'Abdullaah ibn Farrookh Aboo Muhammad al-Faarisi (رحمه الله) came with the Hanafee *madhhab*, then Asad ibn al-Furaat ibn Senaan became the judge of Ifreeqiyyah, upon the Hanafee *madhhab*.

When Sahnoon ibn Sa'eed al-Tanookhee (رحمه الله) took judgeship of Ifreeqiyyah, the Maalikee *madhhab* spread amongst them. Then al-Mu'izz ibn Baadees made all the people of Ifreeqiyyah adhere to the Maalikee *madhhab* and leave everything else.

So the people of Ifreeqiyyah and the people of al-Andalus were turned to the Maalikee *madhhab* right up until today, due to the desire of the rulers and their desire for the world. So the judgements and rulings in all those towns and villages were not given except by one who had ascribed themselves to the *fiqh* of the Maalikee *madhhab*.

Thus the general people were forced to accept their judgements and rulings, so the *madhhab* spread to the extent of over-whelming those countries. Like the Hanafee *madhhab* spread in the lands of the east, where Aboo Haamid al-Isfaraayi'nee (رحمه الله) took control of the country, in the times of the Khaleefah al-Qaadir Billaahi Abul-'Abbaas Ahmad and that was in the year 393. That was then taken to the countries ash-Shaam and Misr.[1]

[1] It seems as if there are some words missing! What they are is not clear to me. Allaah knows best.

Ibn Farhoon (رحمه الله) said in *Ad-Dibaaj,* "The Hanafee *madhhab* appeared strongly in Ifreeqiyyah around the year 400." In *Kaamil* by Ibnul-Atheer, *Taareekh* by Ibn Khaliqaan, *Mawaasim al-Aadaab* and in the book *Al-Khutat* (2/333) it says, "The people of Ifreeqiyyah were mainly upon the *Sunnah* and *aathaar* and then the Hanafee *madhhab* took control, as was mentioned before. When al-Mu'izz ibn Baadees took control in the year 407, he induced its people and the people of the surrounding areas from the lands of the west upon the Maalikee *madhhab* and the issue of differences between the *madhhabs* ended." (End, summarised).

Ibn Farhoon (رحمه الله) said in *Ad-Dibaaj* and 'Abdul-Hayy al-Luknowee said in *Al-Fawaa'id al-Bahiyyah,* "The compilers of the books of *Tabaqaat* mentioned that the Shaafi'ee *madhhab* flourished firstly in Misr, then in the majority of the lands of Khuraasaan, Tawraan, ash-Shaam, al-Yaman, what is around the river, the lands of Faaris, al-Hijaaz and some of the states of al-Hind. Some of it appeared in Ifreeqiyyah and al-Andalus after the year 300."

Ibn Hajr (رحمه الله) mentioned in *Raf'ul-Isr*, as-Sakhaawee (رحمه الله) in *Al-I'laan bit-Tawbeekh* and Ibn Tooloon (رحمه الله) in *At-Thighar al-Bassaam*, "That Ibn 'Uthmaan ad-Dimishqee al-Qaadi was the first one to bring the Shaafi'ee *madhhab* into ash-Shaam and he took over the judgeship of Dimishq, ruling by it. He was followed by those who succeeded him and he used to give a reward of 100 *deenaars* to the ones who memorised *Mukhtasar al-Muzanee."* He died in the year 303.

As-Sama'aanee said in the book *Al-Ansaab* (1/336), "'Ash-Shaafi'ee': this name is an ascription to Muhammad ibn Idrees ash-Shaafi'ee (رحمه الله). It was used by Aboo 'Alee al-Hasan ibn 'Abdur-Rahmaan al-Haashimee (رحمه الله), who died just after the year 470, in Makkah. It was said to him, 'Ash-Shaafi'ee.' He said, 'I heard Abul-'Alaa Ahmad say: I heard Abul-Fadl Ahmad al-Maqdisee[1] say: Aboo 'Alee was asked about this title (group ascription): He replied, 'There was a man from amongst the people who wrote about himself, 'Ash-Shaafi'ee!' So this title was established upon us.'" (End, summarised)

In *Tabaqaat as-Subkee, Al-I'laan wat-Tawbeekh* and *Shadharaat adh-Dhahab* (3/51) it says, "The Shaafi'ee *madhhab* was spread beyond the river (to Transoxania) by Qaffaal ash-Shaashee. He died in the year 365."

In the *Taareekh* of Ibn Khallikaan, in the second volume, under the biography of an-Naasir Salaahud-deen Yoosuf ibn Ayyoob, it says, "When the state of Ayoobiyyah was set up in the 5th century, in Misr, the *madhhabs* were revived by building schools for its jurists and other means. The Shaafi'ee *madhhab* was given big favours to make it known and the judges were chosen from it because it was the *madhhab* of the country. Banu Ayyoob were all *Shaafi'iyyah*, except 'Eesaa ibn al-Aadil." End

Al-Maqreezee (3/344) said, "When the naval empire of the Turks succeeded it, its authorities were also *Shaafi'ee*. It continued acting by judging according to the *Shaafi'iyyah* law until the Sultanate of Maalik adh-Dhaahir Baybaras brought in judges from all four: they were *Hanafee*, *Shaafi'ee*, *Maalikee* and *Hanbalee*. This continued until the year 665, until there remained no *madhhab* in all of the

[1] Refer to *Al-Ansaab al-Mutafiqqah,* p. 21, by Ibn Taahir al-Maqdisee for the original account of the story and there is another meaning, Allaah knows best.

Muslim lands except the four *madhhabs* and the creed of al-'Asharee. It was taught to its people in the schools, the *khawaanik*[1], prayer rooms and hospices (for the Soofis) in all the Islamic states.

Enmity was shown to the ones who were partisan to anything else and they were criticised. None would be appointed as judges, nor would anyones witness be accepted, nor would their proposals be accepted, nor would they be accepted as Imaams or teachers—if they did not blindly follow any one of the four *madhhabs*!

The jurists of these countries gave the ruling, throughout this period, that it is an obligation to adhere to these *madhhabs* and that anything else was forbidden. This is the state of affairs up to today." End from *al-Khutat* (3/344).

That king adh-Dhaahir was punished in his grave because he made the judges four!

As-Subkee ash-Shaafi'ee (رحمه الله) said, "It was reported that king adh-Dhaahir was seen in a dream and it was said to him, 'What did Allaah do with you?' He replied, 'I was punished with a severe punishment by making the judges four! It was said, 'You have split the Muslims.'" *Tabaqaat as-Subkee* (5/135).

As-Sakhaawee said in *Tuhfatul-Ahbaab* and al-Maqreezee in *Al-Khutat*, "The first one to arrange four lessons for the four *madhhabs* was the Sultaan as-Saalih Najmud-deen at the Saalihiyyah school, Cairo, in the year 641."

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[1] Its singular is *Khaanikaah* and it resembles a hospice of the Soofees.

Al-Marraakishee said in *Al-Mu'jib*, "When the State of Banee Taashifain was set up in the far west in the fifth century, and they took over al-Andalus, and when the second of them, 'Alee ibn Yoosuf at-Taashifain took over - he was very generous towards the people of *fiqh*. He did not do anything in any part of his kingdom, except by consulting the jurists. He was close to the judges to the extent that he would not carry out a judgement in small or large matters, without consulting the jurists. He also obliged the judges that they should not pass any judgement in any affair unless the jurists were present. So the jurists became more powerful and no one got closer or earned favours except for the one who had knowledge of the *madhhabs*. The books of the *madhhabs* were given out in his time and their rulings were acted upon and anything else was discarded. This increased to the extent that looking into the Book of Allaah, the Most Mighty and the Most Majestic, and the *hadeeth* of His noble Messenger was forgotten. No one gave them both the importance that they deserved."[1] End, summarised.

[1] This is the state of most of the people in most of the countries today. They are partisan to what they were brought up upon from their youth and they are then stubborn upon it when they have become older!

Chapter Four

The Repentance of Abul-Hasan al-Ash'aree and his Returning to the Truth

The Reality of the Ash'aree Madhhab and its Flourishing in the year 385

There is no doubt that all the people of all the Islamic countries at the time of the Companions, the *Taabi'een*, the *Taabi' Taabi'een* and the four Imaams (رحمهم الله), did not know of these *madhhabs* that now prevail. Over time they appeared, were adopted and started to prevail through the people of desires, the judges, the strong and mighty. This control, strength, power and regulation reached the extent that the people were ordered to adhere to these *madhhabs*, and to the creed of al-Ash'aree, and this was made obligatory and anything else was forbidden from the Qur'aan and *Sunnah*.

Whoever opposed them and acted upon the Qur'aan and the *Sunnah* of His noble Messenger, understanding them both independently - without *ta'weel* and *tahreef*, adhering to the creed of the early and foremost of the *Salaf*, without *tashbeeh* and *ta'teel* and by taking all the Attributes as they appear - would not be made a judge, his witness would not be accepted, his marriage proposals would not be accepted, nor his leadership, nor his teachings, because he was not a blind follower to any one of the *madhhabs* in the subsidiary issues, nor in the fundamentals, nor in the creed of the old *Ash'ariyyah*, that is before the repentance of Abul-Hasan al-Ash'aree (رحمه الله).

The scholars and the general public were forced to accept it, because of the desire of the state, leadership and their being keen for the world, glory and fame, to the extent that they abandoned looking into the Book of Allaah, the Most Mighty and the Most Majestic,

and the *hadeeth* of the Messenger of Allaah (ﷺ). Nothing remained in all the Muslim lands, except these *madhhabs* and the old creed of al-Ash'aree. There was no one from the *Hanafees*, the *Shaafi'iees*, and the *Maalikees*, except that he followed the fundamentals of the old creed of al-Ash'aree, as it is mentioned in *At-Tabaqaat* and *Mu'eed al-Ni'am* by as-Subkee. This carried on to the extent that you could not find any *Maalikee* or a *Shaafi'ee* except that he was an Ash'aree and no *Hanafee* except that he was *Maatureedee*[1] and an *Ash'aree*. This was not the case for the *Hanbalees*—who were upon the *madhhab* of the early *Salaf*.

Then debate took place between the *Hanbalees* and Abul-Hasan al-Ash'aree—(as a result of which) he (رحمه الله) repented from the creed of *al-I'tizaal* and he returned to the truth - which he revealed on the day of *Jumu'ah* in the main mosque of al-Basrah, sitting on a chair. He called in a loud voice:

> "Whoever knew me, then he knew me, whoever up to now does not know me, then I will tell him about myself. I am so and so, the son of so and so. I used to say the Qur'aan is created, and that Allaah will not be seen with one's eyes, and that the evil actions are created by myself. I am repenting, renouncing and holding it correct to refute the *Mu'tazilah* based upon their faults and offences."

Then he wrote fifty-five books. From amongst them is the book *Al-Ibaanah,* summarised from the book *Al-Khutat* (3/359) by al-Maqreezee.

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[1] Our noble brother Shaikh Shamsud-deen al-Afghaanee (رحمه الله) has a great book in three volumes (entitled) *Naqd al-Maatureediyyah* (Refuting The *Maatureediyyah*) so refer to it.

As for the reality of the old Ash'aree *madhhab* then he followed the way between 'denial' - which is the *madhhab* of the *Mu'tazilah* and 'affirmation'[1] - which is the *madhhab* of the people of *Tajasseem.* He debated to defend this saying of his and he sought to support his *madhhab* with proof. Many people inclined towards it and came to accept his opinions. From them were Qaadi Aboo Bakr Muhammad ibn at-Tayyib al-Baaqilaanee al-Maalikee (رحمه الله), Aboo Bakr Muhammad ibn al-Hasan ibn Furaq, Aboo Ishaaq Ibraaheem ibn Muhammad ibn Mehraan al-Isfaraa'eenee, al-Ghazaalee (رحمه الله)[2], Abul-Fath Muhammad al-Shahrastaanee, Fakhrud-deen ar-Raazee and others.

They supported his *madhhab*, used to argue for it and debate for it. So the *madhhab* of al-Ash'aree spread in al-'Iraaq, around the year 380 and then it was carried from there to ash-Shaam. When an-Naasir Salaahud-deen Yoosuf ibn Ayyoob took control of Egypt, he and his judge Sadrud-deen 'Abdul-Maalik ibn 'Eesaa ibn Dirbaas al-Maadaraani were upon the Ash'aree *madhhab*. They developed upon this while they were both under the service of the Sultaan, king Noorud-deen Mahmood ibn Zinkee and Qutbud-deen Abul-Ma'aalee Mas'ood ibn Muhammad Mas'ood an-Neesaaboori who wrote the book *'Aqeedah Madhhab al-Ash'aree.*

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[1] He means the affirmation which carries the meaning of *tashbeeh* between the Creator and the created. It is not the affirmation which is based from the saying of Allaah, the Most Perfect:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

There is nothing like him and He is the Hearer, the Seer.

Soorah ash-Shooraa 42:11.

[2] The author wrote as a footnote, "Imaam al-Ghazaalee repented when he died and he put on his chest the book *Saheeh al-Bukhaaree*, hoping to have a good end, may Allaah forgive him."

He started to make his small young children memorise this. So it was put over everything else and more focus was put onto the *Ash'aree madhhab*. In the days of their empire it was instituted for all the people to adhere to it, and that state continued throughout the era of their kingdom. The *Ash'aree madhhab* spread to such an extent in the Muslim lands that everything else from the other *madhhabs* was forgotten and the people became ignorant of them, until today there remains no *madhhab*[1] which opposes it, from the *Hanafees*, *Maalikees* and the *Shaafi'ees*, except the *madhhab* of the *Hanbalees* who followed Imaam Ahmad ibn Hanbal (رحمه الله). For they were upon what the *Salaf* were upon and they did not do *ta'weel* of the Attributes.

This was until about the year 700 when a man became famous in Dimishq and its provinces—he was Shaikh Taqiyyud-deen Ahmad ibn 'Abdul-Haleem ibn Taymiyyah al-Harraanee (رحمه الله). He undertook upholding the *madhhab* of the early *salaf*. He strove in refuting the *Ash'aree madhhab* and he strongly and openly criticised them. (End) from what was reported by al-Maqreezee[2] in his book *Al-Khutat* (3/358), the old print of Egypt.

This is a clear proof that the *Ash'aree* and the *Maatureedee* creed was not the creed of Imaam Aboo Haneefah, Imaam Maalik or Imaam ash-Shaafi'ee (رحمهم الله), because it originated upon the tongue of Abul-Hasan al-Ash'aree, after the death of the four Imaams. So whoever claims other than this, then he has to bring his proof and explanation.

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[1] As for today, then this is not the case and all praise is due to Allaah for His bounties.

[2] Look to my introduction to the book *Tajreedat Tawheed al-Mufeed*, pp. 13-16

Chapter Five

Investigation Concerning the Saved Sect and to Show The Falsity of Having Differences (with Examples)

As it is reported by the Prophet (ﷺ) in his statement which came down from above from Allaah, the Most High[1], *"My Ummah will split into seventy three groups, all of them will be in the fire except for one group."* It was said, "What is it, O Messenger of Allaah?" He replied, *"What I and my Companions are upon today."*[2] Reported by al-Haakim with a *hasan isnaad*. At-Tirmidhee said, "It is *hasan saheeh*." Also (reported) by Aboo Daawood, an-Nasaa'ee, Ahmad and al-Bayhaqee. Al-'Azeezee said in *As-Siraaj al-Muneer* quoting from al-'Alqamee, "It is *hasan saheeh*."

The *hadeeth* is a text dealing directly with the issues being debated. It shows, through definite proof, three points:

Firstly: That after his (ﷺ) death, the Muslim *Ummah* will differ and become different sectarian groups and have discarded and different opinions about the religion. This was after the clear proofs came showing that all of them would be in the Fire due to differences

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[1] As Allaah said:

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ

Nor does he speak from his own inclination,
it is nothing but a revelation revealed.

Soorah an-Najm 53:3

[2] The *hadeeth* is *hasan*. Refer to the checking in my notes to *Al-Arba'een Hadeethan*, pp. 60-62, by al-Aajurree.

in the issues of the religion after the Revelation had come from the Lord of the Worlds.

Secondly: Only one group would be saved, because of its adherence to the Book and the *Sunnah* and its acting upon them both, without *ta'weel* or *tahreef*.

Thirdly: The Messenger of Allaah (ﷺ) pinpointed who the Saved Sect are, and that they are one, described with specific attributes. The Prophet himself clarified who they were, so there is no need for interpretation and explanation.

So this *hadeeth* is one of the signs from among the signs of Prophethood, since that which he (ﷺ) predicted did occur and this is found to be true all throughout history. So look with justice, O seeker of the truth, O sincere one in the religion, at this research and judge it with justice. And with Allaah lies all success.

Know that from the Muslim *Ummah* seventy-two groups will be in the Fire, due to their differences in the issues of the religion, from the creed, the fundamentals, the rulings, the subsidiary issues and from the issues of the *Sharee'ah*, after the clear proofs came to them.

As for their specifying some of the issues in the religion by saying that it is permissible to have differences in them to the exclusion of others, then this is not correct because the issues of the *Sharee'ah* are all equal in their position as part of the legislation. As such the *Sharee'ah* issues, whether they are from the subsidiary issues or from the fundamentals - differing and splitting in them - after the coming of the clear and plain proofs and awareness of them, would be a reason for entering the Fire.

He, the Most High, says:

وَلَا
تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ
وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

Do not be like those who split and differed after the clear proofs came to them. For them there will be a great torment.[1]

The ruling about imitating them is general in its forbiddance, covering differing in any of the issues of the religion, whether it is in the fundamentals or the subsidiary issues, big or small.

The meaning of the *aayah* is, 'Do not differ in the issues of the religion by going into false *ta'weel*, secondary understandings, taking on innovations and newly invented matters, splitting into *madhhabs,* adhering to *taqleed* of men and the opinions of the monks and rabbis—after the clear proof has come to you from the Book and the *Sunnah*.'

So the forbiddance of having differences is general to all of the issues of the religion that are established to be from the fundamentals and the subsidiary issues, because creating differences, splitting and

[1] Soorah Aali-'Imraan 3:105.

innovations are forms of disobedience to Allaah and His Messenger, just as following them both is obedience.[1] Therefore, adhering to a 'small' *Sunnah*[2], like reviving the manners of going to the toilet, for example, in the manner reported in the *hadeeth,* is better than making a *Soofee* hospice. Due to the fact that by it (i.e., by adhering to such *sunnahs*) light is brought until a man is raised to a station bringing himself closer to *Ar-Rahmaan*. Abandoning it and having differences over it, will lead to the coming of darkness, until a person reaches the stage of having a hardened heart, which leads to its becoming rusty and sealed.

About them, Allaah the Most Mighty and Most Majestic, said:

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ

Nay, but their hearts are rusted over due to their sins which they have earned.[3]

Have you not seen these groups? If you said to one of them, "What do you say about a person praying who forgets and does *tasleem*, after three instead of after four (*rak'ahs*)?" Then the bold one will reply, "Our *madhhab* says such and such!" If you said to him, "I do not ask you about your *madhhab*, I just asked you about the *madhhab* of the Prophet (ﷺ)." He will have a fit, become furious, turn red and then pale ...!

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1 In it lies reward and recompense.

2 As some like to describe it!

3 Soorah al-Mutaffifeen 83:14.

So this bigoted partisanship from the blind followers and the people of opinion, is the cause of their rejection after the Prophetic knowledge came which is present in the writings of the pure *Sunnah* within the six authentic books[1] and others.

They have become widely available and these are within the reach of every person. The jurists, the people of opinions and the people of *ijtihaad* have knowledge of them also, although their study of them was for the support of their *madhhab* and to strengthen their group. Their opposition, after these discoveries and acknowledgment, is classified as sectarianism and differing after the coming of the proofs from the Qur'aan and the *Sunnah*. So His statement relates to this:

وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

They will have a mighty punishment.[2]

Whoever the *Sunnah* does not reach or does not know about it, but his intention is to adhere and to flee from innovations—then it is hoped that he is not from those previously mentioned.

However, it is upon him to strive to reach the rulings[3] as established in the Book and the *Sunnah* by taking the knowledge from the trustworthy scholars of *hadeeth*, or asking them questions about its text and its evidences, so they do not turn to denying it, then they will remain safe from false desires, wrong opinions and false *ijtihaad*. And with Allaah lies all success.

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[1] Refer to what has preceeded on p. 68 in the footnote.

[2] Soorah Aali-'Imraan 3:105.

[3] That is to understand and comprehend them.

The Second Proof

Allaah, the Most Mighty and Most Majestic, made clear what would occur upon the tongue of the Prophet (ﷺ) as is reported from 'Awf ibn Maalik (رضي الله عنه), *"My Ummah will split into seventy odd groups, and those who are the greatest trial will be a people*[1] *who make analogies in the religion through their opinions. They will make forbidden what Allaah has made permissible and they will make permissible what Allaah has made unlawful."*

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[1] The author said in the footnote to the original, "If you mention to them a *hadeeth* like this from the Messenger of Allaah (ﷺ) they will say, 'By mentioning this *hadeeth*, one intends to attack the great Imaam (رحمه الله) in particular!' So Allaah's refuge is sought that one of the Muslims attacks one of the Imaams of the religion, whose knowledge is established, his piety, his fear of Allaah and his forbidding *taqleed* of himself and *taqleed* of others, and taking his statements - for the one who does not know his evidence from the Book and *Sunnah* - and to think a bad thought about him without insight about his ways and his statements. Indeed this is from the actions of those who are blinded from the truth. May Allaah destroy whoever looks to the scholars of the *Salaf* with an intention to discredit.

Yes, indeed the confirmers of those *ahaadeeth* are the blind followers who put forward their statements over the statements of Allaah and the statements of His Messenger, with insight about them, after the *aayaat* and the *ahaadeeth* have been conveyed to them and the appearing of the truth and the falsifying of their *madhhab*. This is belittling from the blind followers who claim to follow, while conflicting with the ways of their illustrious Imaam, because he said, 'There is some analogy that is worse than urinating in the mosque!' He forbade *taqleed* and opinions which are in opposition to the Book and the authentic *Sunnah*. =

Reported[1] by Ibn al-Qayyim in *Al-I'laam*, Ibn 'Abdul-Barr in the book of *Al-'Ilm*, al-Bayhaqee in *Madkhal*, at-Tabaraanee in *Al-Kabeer*, al-Bazzaar and al-Haythamee in *Majma'az-Zawaa'id*, who said, "The narrators in the *isnaad* of this *hadeeth* are all trustworthy."

So fear Allaah in accepting this legacy from the great Imaam, so that you may become successful and your condition will be better on the Day of Judgement. But if you are from those who have no share of Islaam except in name and nothing from the religion except its formalities—then it is up to you and the responsibility is upon you and it is only for us to convey it to you.

[1] It should not be said, "Reported by," for one who does not report the *hadeeth* with his own *isnaad*. It should just be said for the one who reports it by means of his *isnaad* and this is not the case with Ibnul-Qayyim and al-Haythamee.

As for the *hadeeth*, it is reported by Ibn 'Abdul-Barr in *Jaami' Bayaan al-'Ilm* (2/163), al-Bayhaaqee in *Al-Madkhal* (207), at-Tabaraanee in *Al-Kabeer* (18/90) and al-Bazzaar in his *Musnad* (172, *Kashf al-Astaar*). It is also reported by al-Khateeb in *Al-Faqeeh wal-Mutafaqqih* (1/179), *Taareekh Baghdaad* (13/307), al-Haakim (4/430), at-Tabaraanee in *Musnad ash-Shaami'een* (1072), and Ibn 'Adee in *Al-Kaamil* (7/2483).

Imaam al-Bayhaqee said in *Al-Madkhal* (p. 188), "Nu'aym ibn Hammaad reported this solely and a group of weak narrators stole it from him and it is *munkar*." Haafidh Ibn Hajr said in *Mukhtasar Zawaa'id al-Bazzaar* (1/140), "Nu'aym ibn Hammaad has been declared weak by some and accusation has been made against him because of this *hadeeth*."

Imaam az-Zarkashee said in *Al-Mu'tabir* (p. 227), "This *hadeeth* is not authentic. It depends upon Nu'aym ibn Hammaad." Haafidh Aboo Bakr al-Khateeb said, "This *hadeeth* is discarded because of Nu'aym ibn =

Ibnul-Qayyim said about the narrators of this *hadeeth*, "They are all trustworthy Imaams and preservers except Hareez ibn 'Uthmaan, for he used to have bad views about 'Alee (رضي الله عنه)."

With this the Imaam of the Imaams, al-Bukhaaree (رحمه الله) used him in his *Saheeh* and it was reported from him that he freed himself from what was attributed to him about bad views he had about 'Alee, may Allaah make his face noble.[1]

As for Nu'aym ibn Hammaad, he was an illustrious Imaam, he was a sharp sword against the *Jahmiyyah Mu'atillah*. Al-Bukhaaree narrated from him in his *Saheeh*[2] and he accepted narrations from the likes of them, because they were the Imaams in truthfulness and accuracy.

Hammaad, with many of the *Ahlul-Hadeeth*. Yahya ibn Ma'een did not ascribe lies to him, but declared him to be one who made mistakes." An-Nasaa'ee said, "He is not trustworthy."

Aboo Zur'ah said, "I asked Yahya ibn Ma'een about this *hadeeth* of Nu'aym and I asked him if it was authentic? He rejected it. So I said to him, 'So where does he come from?' He said, 'He misconceived it.'"

Muhammad ibn 'Alee ibn Hamzah al-Marwazee said, "I asked Yahya ibn Ma'een about this *hadeeth?* He said, 'It has no basis.' I said, 'What about Nu'aym ibn Hammaad?' He replied, 'Nu'aym is trustworthy.' I said, 'How does a trustworthy narrator narrate that which is baseless?' He said, 'He misconcieved it.'" Refer to *Taareekh Baghdaad* (13/309) and *Al-Kaamil* (3/1264).

[1] To particularise this Companion with this description is clearly a doubtful matter. About the condition of Hareez refer to *Tahdheeb al-Kamaal,* 5/568, by al-Mizzee.

[2] In combination with others, as al-Mizzee has mentioned, 29/467.

I say: it is enough to mention these two attributes about the relater to make the *hadeeth* authentic[1], so it is used as a proof from what is sought and it is correct to reason with it.

It is supported by what is reported from Ibn 'Abdul-Barr (رحمه الله), in his book *Al-'Ilm* and al-Bayhaqee (رحمه الله)[2], with an *isnaad* containing trustworthy narrators from Ibn Mas'ood (رضي الله عنه) who said, "... then there will appear a people who will make analogies about the matters with their opinions. They will destroy Islaam and break it." It is also confirmed by what is in *Saheeh al-Bukhaaree*[3], *"There will remain ignorant people (about the knowledge of the Prophet) who will be asked to give judgements. They will give judgements by their opinions and they will be led astray and lead others astray."*

It is also confirmed by ash-Sha'raanee in *Al-Meezaan* (1/46), relating from ash-Sha'bee, the *Taabi'ee* (رحمه الله) who said, "Some people will come who will make analogies about the matters with their opinions. They will destroy Islaam and break it." It is also confirmed by what Imaam Ja'far as-Saadiq (رحمه الله) said, "One of the greatest trials upon the *Ummah* will be a people who make analogies about the matters with their opinions. They will make forbidden what Allaah has made permissible and they will make permissible what Allaah has made unlawful." *Al-Meezaan* by ash-Sha'raanee (1/48).

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[1] Rather this is not enough and what is correct is what was mentioned before.

[2] Reported by Ibn 'Abdul-Barr, 2/135, and al-Bayhaqee in *Al-Madkhal,* p. 186. It is also reported by ad-Daarimee, 1/65, at-Tabaraanee in *Al-Kabeer,* 9/109, and al-Khateeb in *Al-Faqeeh wal-Mutafaqqee,* 1/182. Al-'Iraaqee said in *Takhreej Ahaadeeth al-Minhaaj,* p. 126, "In it is Mujaalid ibn Sa'eed and words of criticism are spoken about him."

[3] No. 100. It is also reported by Muslim, 2673. It starts off by saying, *"Indeed Allaah will not take up knowledge ..."*

It is confirmed completely in what is reported by Ibn as-Sakan and Ibn al-Qattaan, as mentioned by as-Suyooti in *Jam'ul-Jawaami* the book of *hadeeth*[1] reported by Aboo Hurayrah who said, "The Messenger of Allaah (ﷺ) said, *"There will be men in my Ummah calling the people to the statements of their rabbis and their monks and they will act upon that."*

It is also confirmed by what is reported by Sa'eed ibn Mansoor in his *Sunan*[2], from Ibraaheem at-Taymee, who said, "'Umar ibn al-Khattaab (رضي الله عنه) sent a message to Ibn 'Abbaas (رضي الله عنه) saying, 'How will this *Ummah* differ, while its Book is one, its Prophet is one and the *Qiblah* is one?' Ibn 'Abbaas replied, 'O Chief of the Believers! Indeed the Qur'aan was sent down to us and we recite it. We know from what was revealed that there will be people after us who will recite the Qur'aan and they will not understand what it was revealed about. Every group will have an opinion about it, and when every group have an opinion, they will differ. And when they differ they will fight each other.'"

It is also confirmed by what is in *Saheeh Muslim*[3], *"Indeed those before you were destroyed for their excessive questioning and differing."*

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[1] His statement *'hadeeth'* is so as not to get mixed up with *Jam'ul-Jawaami,* the book on grammar by him. I have not seen the *hadeeth* in it nor in its rearrangement titled *Kanzul-'Ummaal!* In the heart lies the view that it is weak, if not more so and Allaah knows best.

[2] Also by al-Bayhaqee in *Ash-Shu'ab,* al-Khateeb in *al-Jaami'* as it is in *Jam'ul-Jawaami* (4167, with its arrangement).

[3] 1337, it is also reported by al-Bukhaaree, 7288.

The *ahaadeeth* and the *aathaar* are many, they become stronger and support one another in this subject, thus agreeing with what he (ﷺ) informed in an identical manner. This is a sign from amongst the signs of Prophethood and a miracle from amongst his miracles (ﷺ).

All of these *ahaadeeth* show what is really intended particularly that reported by Ibnul-Qayyim (رحمه الله)[1] and others. It is a clear text and a cutting sword in the matter that is disputed, because the words of the *hadeeth* and the restriction of referral, "That most of them will be a trial ..." show that the people who are making analogy in the mighty religion with their opinions - making lawful what Allaah has made unlawful and making unlawful what Allaah has made lawful, after the guidance was shown from the Book and the *Sunnah* - are those who are from the seventy three sects.

It is also known that the issues of what is lawful and what is unlawful are from the subsidiary issues.

In the aforementioned *hadeeth* is a clear and manifest explanation that whoever makes lawful what Allaah has made unlawful and makes unlawful what Allaah has made lawful, is the greatest of trials and corruption in the religion, and from the sects that have split into the seventy three sects.

It is established with certainty, that the aforementioned *hadeeth* is general, so under it comes the differences in the fundamentals and the differences in the subsidiary issues, and this refers to after the establishment of the clear and decisive proofs built upon the truth, which obligate that there should be no differences and splitting.

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[1] Refer to page 100, footnote 2.

O seeker of the truth, think, then think, then think—because it is the religion: so what is the difference between the issues of the fundamentals and the subsidiary? As they both contain issues which are equal in their ascription to the Legislation. Even if it were assumed that there is a difference between them, then is it permissible to have differences in the subsidiary issues after the sending of the revelation?

So tell me: what is the point of sending the revelation of the subsidiary issues - containing the lawful and unlawful, acts of worship, dealings, manners and others - if it were permissible to have differences and splits about it, and to leave acting upon them and it were permissible to adhere to something else? There would then be no need for the sending of revelation, nor any encouragment to adhere to it with regard to what is lawful and unlawful, the prohibited and the permissible things?!

There would no longer remain any discouragement, warning, rebuke or threat for those who oppose it. So anyone who held an opinion would be able to do what he likes, he could say what he likes, and thus oppose the Book and the *Sunnah* through his *ijtihaad* and analogies. If they agreed with it, then they would be taken as good to act upon, but if they did not agree with it, then the action and choice would be for the *ijtihaad,* innovations, opinions and speculations that would be given precedence over them.

تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ

Whereby the heavens are almost torn and the earth is split asunder.[1]

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[1] Soorah Maryam 19:90

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

Those who commit oppression will come to know to what kind of return they will be turned to.[1]

So if you and whoever is with you are in doubt about what we have clarified about the falsity of making differences permissible in the subsidiary issues, then it is upon you to turn your sharp gaze and your penetrating thoughts to the examples of the nonsense of the blind followers which appear in the next chapter.

By subjecting them to the *hadeeth* reported by Ibnul-Qayyim (رحمه الله) you will find them a witness to its correctness—except for the one who has been deprived of justice, and is characterised by injustice.[2]

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[1] Soorah ash-Shu'ara 26:227.

[2] Allaah, the Most Perfect, is the Guide to the most noble manners and the best qualities.

Chapter Six

Examples from the Nonsense of the Blind Followers

If you said to one of them, "There is an authentic *hadeeth* which is reported by al-Bukhaaree and Muslim[1], about the forbidance of killing in Makkah." They boldly reply, "In our *madhhab* it is permissible to kill in Makkah!"

(ii) If you said to one of them, "There is an authentic *hadeeth* which is reported by al-Bukhaaree (رحمه الله) and Muslim (رحمه الله)[2], about the forbiddence of cutting the thorny trees of Makkah." They boldly reply, "With us it is permissible to cut a branch from the thorny trees!"

(iii) If you said to one of them, "There is an authentic *hadeeth* which is reported by al-Bukhaaree (رحمه الله) and Muslim (رحمه الله)[3] about the permissibility of attaching a piece of wood onto a neighbour's wall." They boldly reply, "In our *madhhab* it is not allowed to attach wood on the wall of the neighbour!"

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[1] Reported by al-Bukhaaree, 1834, and Muslim, 1353, from Ibn 'Abbaas.

[2] Part of the previous *hadeeth*.

[3] Reported by al-Bukhaaree, 2463, and Muslim, 1609, from Aboo Hurayrah and it has support. Refer to the book, *Huqooqul-Jaar* (The Rights of the Neighbour), p. 24 written by me.

(iv) If you said to one of them, "There is an authentic *hadeeth* which is reported by al-Bukhaaree (رحمه الله) and Muslim (رحمه الله)[1] that the time of *dhuhr* ends when the time of *'Asr* comes and (that) the time of *'Asr* ends with sunset." They boldly reply, "In our *madhhab* the time of *dhuhr* is until sunset, and the time of *maghrib* is until sunrise!"

(v) If you said to one of them, "There is an authentic *hadeeth* which is reported by al-Bukhaaree (رحمه الله) and Muslim (رحمه الله)[2] that the Messenger of Allaah (صلى الله عليه وسلم) prescribed Dhul-Hulayfah for the people of al-Madeenah and whoever passes that way." They boldly reply, "In our *madhhab* whoever passes by al-Madeenah from the people of ash-Shaam in particular, then he should put on his *ihraam* at al-Juhfah!"

(vi) If you said to one of them, "There is an authentic *hadeeth* which is reported by al-Bukhaaree (رحمه الله) and Muslim (رحمه الله)[3] and al-Haakim with his wording, about the validity of the fast of someone who ate forgetfully in Ramadaan, that there is no penalty and no expiation upon him." They boldly reply, "With us, his fast is invalidated and he must perform it again!"

(vii) If you said to one of them, "There is an authentic *hadeeth* which is reported by al-Bukhaaree (رحمه الله) and Muslim (رحمه الله)[4] with his wording, *"If one of you comes on the day of al-Jumu'ah and the Imaam is*

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[1] Reported by Muslim, 614, from Aboo Moosa al-Ash'aree and I could not find it in *Saheehul-Bukhaaree*. Allaah knows best.

[2] Reported by al-Bukhaaree, 1834, and Muslim, 1353, from Ibn 'Abbaas.

[3] Reported by al-Bukhaaree, 4/135, and Muslim, 1155, from Aboo Hurayrah. It is also reported by al-Haakim, 1/430 and he said, "This *hadeeth* is authentic with the conditions of Muslim and they did not bring this *hadeeth* with this form."

[4] Reported by al-Bukhaaree, 1166, and Muslim, 875, 59, from Jaabir.

giving the khutbah, you should pray two rak'ah." They boldly reply, "In our *madhhab* it is not permissible to pray two *raka'ah* during the *khutbah* on the day of *Jumu'ah*!"

(viii) If you said to one of them, "There is an authentic *hadeeth* which is reported by al-Bukhaaree (رحمه الله) and Muslim (رحمه الله)[1], that the women should clap in the prayer." They boldly reply, "The women do not clap!"

(ix) If you said to one of them, "There is an authentic *hadeeth* which is reported by al-Bukhaaree (رحمه الله) and Muslim (رحمه الله)[2] showing that the person who left his prayer thinking that he had completed it and he then talked with the people - (then such a one) has not nullified the prayer. Afterwards, if he realises with certainty about that, he does not have to repeat the whole prayer." They bravely reply, "With us, the prayer is invalidated and he must repeat the whole prayer!"

(x) If you said to one of them, "There is an authentic *hadeeth* which is reported by al-Bukhaaree (رحمه الله) and Muslim (رحمه الله)[3] about joining the shoulder to the shoulder of one's companion, joining the foot to the foot of one's companions and the ankle bone to the ankle bone of one's companion, in the prayer." They boldly reply, "In our *madhhab* it is not permissible and the person who is praying should keep his foot away from the foot of his companions, by about four fingertips length during the prayer!"

These were ten clear examples.

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1 Reported by al-Bukhaaree, 2/62, and Muslim, 572, from Sahl ibn Sa'd.

2 Ibid., 2/74 and 572 from Ibn Mas'ood.

3 Reported by al-Bukhaaree, 725, from Anas. Muslim reported it, 434, in a shorter version.

So if you said to them, "I did not ask you about your *madhhab*, I only asked you about the *madhhab* of the Prophet (ﷺ)— about his statements and his (ﷺ) orders!" You will find him resisting, getting angry and shouting until his eyes become red and his forehead gleams due to the perspiration.

This is shown in the statement of Allaah, the Most Mighty and the Most Majestic:

وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ
قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ ۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن
دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ

When Allaah alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and when those besides Him are mentioned—behold, they rejoice.[1]

With this they claim that they are the lovers of the Messenger (ﷺ)! So by Allaah, is love like this? That the lover gets angry when his noble loved one is mentioned, and when you and whoever is with you ask about his statements and his orders?

O brother, think! Then think, and think (again)—because it is the religion.

I have only mentioned these ten issues as an example, to show what the *madhhabs* are built upon, with regard to contradictions to the clear, authentic and established *Sunnah*, but there are very many.

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[1] Soorah az-Zumar 39:45.

This is enough to show the corruption of what they are upon with regard to making it permissible to differ in the subsidiary issues and because of this what is to be found in the books of the *madhhabs*: the differences in the rulings of worship, social dealings, the lawful and the unlawful. It will be difficult to find two from amongst them which agree in what they are based upon and in their meaning. Whatever you and whoever is with you collect from those books and you then compare them with each other, you will not find anything except more differences, variances and splitting. Just as you will find in their books that when they write about their *madhhab*, they say, "As contrary to so and so! As contrary to so and so! As contrary to so and so!"

So by Allaah, what is the meaning of this *ayah:*

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ

Whoever opposes the way of the Messenger, after the guidance has been shown to him ...[1]

Is not the revelation of the subsidiary issues from Allaah, the Most Mighty and the Most Majestic? Are not the differences opposition to the Messenger? Does guidance not lie in the *ahaadeeth* of al-Bukhaaree and Muslim[2] - and they are the most authentic books after the Book of Allaah?

Are Allaah and His Messenger pleased with you when you put forward secondary understandings over the text of the clear, authentic, manifest and established *Sunnah*, contained in what is agreed upon by al-Bukhaaree (رحمه الله) and Muslim (رحمه الله) in their *Saheehs?*

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[1] Soorah an-Nisaa 4:115.

[2] And from others from the authentic established *ahaabeeth* from him (ﷺ).

Did Allaah and His Messenger order you with the permissibility of having differences in the subsidiary issues, after the revelation has come from the Lord of the worlds? Or did Allaah forbid it, with a strong forbiddence and warn against those who went to the Messenger to judge with a narrowed heart, in the issues where there are differences and then was not pleased with his judgement in it, and did not accept it fully with good will, as He, the Most Mighty and Majestic, says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no by your Lord, they can have no faith, until they make you the judge in all disputes between them and find in themselves no resistance against your decisions and they accept with full submission.[1]

The manifest meaning of the *aayah* is that it contains every single issue from the differences in the subsidiary issues and the fundamentals, after the coming of the revelation. As the words of the *aayah* show, when He says:

فِيمَا شَجَرَ بَيْنَهُمْ

... in all disputes between them ...

The reason for its revelation is found in the *Saheeh of al-Bukhaaree*[2], "It was sent down regarding a man from the al-Ansaar, who had a disagreement with az-Zubayr regarding irrigation."

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[1] Soorah an-Nisaa 4:65.

[2] 2361, it is also in *Saheeh Muslim,* 2357.

In the narration of Ibn Abee Haatim (رضي الله عنه)[1] it occurs that the *aayah* was sent down regarding two men who went to the Prophet (ﷺ) with a dispute and he made a judgement for the rightful one over the one who had no right. The one who was judged against said, "I am not pleased." His companion said to him, "What do you want?" He said, "That we go to 'Umar." So they went to him and the one in whose favour judgement had been passed said to him, "We just took our dispute to the Prophet (ﷺ) and he made a judgement for me against him, but he rejected it, being displeased." So 'Umar (رضي الله عنه) asked him about that and he affirmed it. So 'Umar (رضي الله عنه) went into his house and came out with a sword in his hand which was unsheathed. Then he struck off the head of the one who had refused to accept the statement of the Prophet (ﷺ). Then 'Umar (رضي الله عنه) said, "This is the judgement for the one who is not pleased with the judgement of the Prophet (ﷺ)." May Allaah be pleased with *al-Faarooq.*[2]

It is known that irrigation and disputes in social dealings are from the subsidiary issues. In the noble a*ayah* there is a negation of *eemaan* from the one who is pleased with the judgement outwardly, yet displeased inwardly, in matters from the subsidiary issues. So how about the one who does not accept and is not pleased at all,with the ruling from the pure established authentic *Sunnah* in the subsidiary issues - not to mention the issues of fundamentals - being rigid upon what he has taken from his Shaikhs and his elders, while they scream and get angry at the mention of the pure *Sunnah*?!

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[1] In his *tafseer,* 2/154, and Ibn Katheer said in his *tafseer,* 2/308, "It is a *ghareeb* narration, *mursal* ..."

[2] About this ascription refer to the book *Minhaajus-Sunnah an-Nabawiyyah,* 2/179-182, by Shaikhul-Islaam Ibn Taimiyyah and my treatise *Al-Kashf as-Sareeh* ... pp. 78-79.

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ
كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍ

Then what is wrong with them that they turn away from the admonition, as if they were frightened donkeys, fleeing from a hunter.[1]

Their repentance will not be accepted, as has been reported by at-Tabaraanee[2] from 'Umar ibn al-Khattaab (رضي الله عنه) that the Messenger of Allaah (ﷺ) said to 'Aa'ishah, may Allaah be pleased with her:

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا

"... those who split up their religion and became sects ...[3]

They are the companions of innovation and companions of desires. Their repentance will not be accepted. I am free from them and they are far from me." Majma'az-Zawaa'id (1/75).

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[1] Soorah al-Muddathir 74:49-51.

[2] It is in *Al-Mu'jam as-Sagheer,* 560. Al-Haythamee said, "Its chain contains Baqiyyah and Mujaalid ibn Sa'eed, both of them are weak." It is also reported by Ibn Abee 'Aasim in *As-Sunnah,* no. 4, Aboo Nu'aym in *Al-Hilyah,* 4/138, al-Bayhaaqee in *Ash-Shu'ab,* 6847, and Ibnul-Jawzee in *Al-Waahiyaat,* 1/136. As-Suyooti brought it in *Al-Durr al-Manthoor,* 2/63, and he added the ascription to al-Hakeem, at-Tirmidhee, Ibn Abee Haatim, Abush-Shaikh, Ibn Mardawaih and as-Sijzee. Ibn Katheer said in *Al-Bidaayah wa Nihaayah*, 9/25, "This *hadeeth* is *da'eef ghareeb* ... and it has some defects in it." He said in his *Tafseer,* 2/192, "It is not right to ascribe it (back to the Prophet)." I say: however, it is authenticated from the Prophet (ﷺ) that he said, *"Indeed Allaah will hold back repentance from every companion of innovation."* As you will see its checking in *As-Silsilah as-Saheehah,* 1620, by our Shaikh.

[3] Soorah ar-Room 30:32.

If you and whoever is with you said, "Indeed the like of this differing is not from us, but are reported by the four Imaams (رحمهم الله) from the Companions (رضي الله عنهم) from the noble Messenger (صلى الله عليه وسلم) and then from Allaah, the Most High!" Then this is a shameless error and a false claim, due to His statement:

وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا

If this was from other than Allaah, you would find in it many differences.[1]

So the truth in all of this is one: whether in the subsidiary issues or in the fundamentals and all the people have been commanded to seek for it and to agree upon it.

وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ

This is My straight path, so follow it and follow not other paths, for they will separate you from His path. This He has ordained for you, so that you may become pious.[2]

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[1] Soorah an-Nisaa 4:82.

[2] Soorah al-An'aam 6:153.

Chapter Seven

Examining the Real Nature of the Differences Between the Companions (رضي الله عنهم)

AND KNOWING THE REASONS WHICH LED TO THE DIFFERENCES BETWEEN THEM AND THAT THEIR HAVING DIFFERENCES CANNOT NOW BE USED AS A PROOF FOR THE MUSLIMS (TO HAVE DIFFERENCES) AFTER THE COMPILING OF THE PURE SUNNAH

If you and whoever is with you said, "The like of these differences in the subsidiary issues were present with the Companions (رضي الله عنهم) and their having differences is a proof for the Muslims and an evidence for them?"

I say: that was particular to their time period and they are excused for it. However, now there is no excuse and there is no proof at all in them having differences.

The proof for that is that when Allaah, the Most Mighty and the Most Majestic, sent our Prophet Muhammad, the Messenger of Allaah (ﷺ) and whatever took place with the Quraysh took place, until he migrated from Makkah to al-Madeenah, the Companions (رضي الله عنهم) used to gather around him (ﷺ), some of them used to come to him at certain times and others could not. This was because of the lack of time due to having to earn their livelihoods, their having a small amount of provision, travelling for battles, some of them were doing business in the market and some of them were involved in farming. They used to sit with him for part of the day and some of them would attend at night.

And there was also a group from them who would attend whenever they could find some spare time from seeking their sustenance and other things. Others would be on journeys and from amongst them would be a group who were involved in battles.

So, whenever the Messenger of Allaah was asked about an issue or a ruling, or he ordered something, or did something, then whoever was present with him (ﷺ) from amongst the Companions (رضي الله عنهم) were able to retain that.

Whoever was absent would miss out on that knowledge, as is reported by al-Bukhaaree (رحمه الله)[1], from Aboo Hurayrah (رضي الله عنه) who said, "Indeed our brothers from the *Muhaajireen* used to be busy with their transactions in the markets and our brothers from the Ansaar used to be busy doing their business ..." and Aboo Hurayrah used to stick to the Messenger of Allaah (ﷺ) due to his severe hunger.[2] He used to be present when they used not to be present and he memorised what they did not memorise.

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[1] No. 118, it is similarly in *Saheeh Muslim,* 2492.

[2] That is just to stop his hunger without anything else from the attachments of this world. This is the correct meaning and not what is alleged against him due to hatred from some of the *Rawaafidh* and also from those who followed them from the ignorant *Nawaabit*, who say that he (رضي الله عنه) used to follow the Prophet (ﷺ) only for eating and drinking! There is no power or might, except with Allaah.

The Companions (رضي الله عنهم) used to be of different grades in gaining knowledge from the Prophet (ﷺ), some more than others in narrating *ahaadeeth* from the Messenger of Allaah (ﷺ).

Some of them had five-hundred *ahaadeeth* from the knowledge of the Prophet (ﷺ), some of them only had forty *ahaadeeth* and some of them only had twenty-four. So look at the examples from the narrators amongst the Companions (رضي الله عنهم) from him - at the large and small amounts they narrate, in the following pages ...

Chapter Eight

The Companions Were of Different Levels in Acquiring Knowledge From The Prophet

Aboo Hurayrah (رضي الله عنه) reported 5374 *hadeeth,* he embraced Islaam after the *Hijrah*. Aboo Sa'eed al-Khudree (رضي الله عنه) reported 1170 *hadeeth*. Ibn 'Umar (رضي الله عنه) reported 1630 *hadeeth,* he embraced Islaam in the early period in Makkah. Aboo Qataadah (رضي الله عنه) reported 170 *hadeeth*. Aboo Umaamah al-Baahilee (رضي الله عنه) reported 250 *hadeeth,* he was the last of the Companions to die in ash-Shaam. Aboo Waaqid al-Laythee (رضي الله عنه) reported 24 *hadeeth*, he was present at the battle of Badr, which is the most correct opinion. Hudayfah ibn al-Yamaan (رضي الله عنه) reported around 100 odd *hadeeth*, he was present at the battle of Uhud. Salamah ibn al-Muhabbaq (رضي الله عنه) reported 12 *hadeeth*. Anas ibn Maalik (رضي الله عنه) reported 1286 *hadeeth,* he was the servant of the Messenger from the time he came to al-Madeenah, up untill his death and was from amongst the last of the Companions who died in al-Basrah. Abus-Samh Iyaad (رضي الله عنه)[1] reported 2 *hadeeth*.

Asmaa bint Abee Bakr as-Siddeeq, may Allaah be pleased with her, reported 56 *hadeeth*. She embraced Islaam in the early days and she was the sister of 'Aa'ishah, the wife of the Prophet (ﷺ).

'Aa'ishah as-Siddeeqah, may Allaah be pleased with her, reported 2210 *hadeeth*. She, may Allaah be pleased with her, was younger than her sister Asmaa and he (ﷺ) lived with her after the *hijrah* to al-Madeenah al-Munawwarah.

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[1] Refer to *Al-Aahaad wal-Muthaanee,* 1/346, by Ibn Abee 'Aasim, *Al-Asmaa wal-Kunaa,* 1/37, by ad-Doolaabee and *Al-Isaabah*, 7/189, by Ibn Hajar.

'Uthmaan (رضي الله عنه) the *Khaleefah* of the Messenger of Allaah (ﷺ) reported 146 *hadeeth*, he (رضي الله عنه) was known as *Dhun-Noorayn* and he embraced Islaam in the early days of Prophethood (رضي الله عنه). 'Alee ibn Abee Taalib, may Allaah make his face noble[1], reported 586 *hadeeth,* he embraced Islaam in the early days of Prophethood (رضي الله عنه). Laqeet ibn Sabrah (رضي الله عنه) reported 24 *hadeeth*. 'Umar ibn al-Khattaab (رضي الله عنه) reported 539 *hadeeth*, he embraced Islaam in the early period in Makkah and he was present at all the battles.

Safwaan ibn 'Assaal (رضي الله عنه) reported 20 *hadeeth*, he took part in 12 battles with the Prophet (ﷺ). Thawbaan (رضي الله عنه) reported 27 *hadeeth*, he always used to be with the Messenger of Allaah (ﷺ), whether on journeys, or in town, until he (ﷺ) died, then he went to ash-Shaam and then to Hums. Talq ibn 'Alee (رضي الله عنه) reported 14 *hadeeth*. Ibn 'Abbaas (رضي الله عنه) reported 1660 *hadeeth*, he heard 25 *hadeeth* from the Prophet and the rest were from other Companions (رضي الله عنه).[2]

All the Companions (رضي الله عنهم) were upon this condition in narrating knowledge of the religion from the Prophet (ﷺ) and likewise the delegations who used to visit him. Some of them sat with the Prophet (ﷺ) for a month and then travelled. Others sat for ten days and then they went back to their families, and some of them sat for five days and then they returned to their countries.

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[1] It is not good to particularise him alone with this description (رضي الله عنه).

[2] This is a doubtful thing and it needs follow up and research. Then I asked one of my brothers from the students of knowledge to go back and research the *ahaadeeth* of Ibn 'Abbaas in the *Musnad* and the Six Books to see how the author came to that. However, it was to be found in excess of 100, from those that were clearly heard from him directly. So how about the rest of his narrations (رضي الله عنه) in the *masaaneed*, the *Ajzaa'*, the *Amaalee*, the *Musannafaat* and others?! Allaah knows best.

All of those who were present took knowledge of the religion from the revelation whose sending they witnessed or from that which was revealed before they arrived, and whoever was absent from him (ﷺ), would miss it. Acquiring knowledge of the religion was in this manner until the Messenger of Allaah died, and then Aboo Bakr succeeded him (رضي الله عنه).

When cases came to Aboo Bakr as-Siddeeq or to one of the Muslims, he would judge according to what he knew from the Book and the *Sunnah*. Otherwise he would ask those who were present from amongst the Companions (رضي الله عنهم). If he found knowledge with them about the issue he would act upon it[1], otherwise he would give a ruling in the case through his *ijtihaad*.

He and others (رضي الله عنهم) would make *ijtihaad* by going back to the general text, or to the principle of a preceding state of allowance, or to something of this type based upon some principle. It is not permissible that anyone should think that the *ijtihaad* of one of them is a type of legislation, or that he made up a ruling which has no basis. Allaah forbid.

Then when 'Umar took charge after Aboo Bakr as-Siddeeq (رضي الله عنه), countries were conquered and so the Companions (رضي الله عنهم) spread out increasingly amongst the conquered nations. So cases appeared in al-Madeenah, or other places from amongst the Muslim countries. If the Companions who were present had the relevant *hadeeth* of the Prophet (ﷺ) they would judge by it, otherwise they would do *ijtihaad* on the basis of a general text which is in conformity to the issue.

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[1] This is a proof of their justice (رضي الله عنهم), if only these manners were widespread amongst the students of knowledge and callers today.

However, at times that ruling was found with another Companion, in another country, just as was said, "The knowledge of *tayammum* was with 'Ammaar and others, but it was not with 'Umar and Ibn Mas'ood (رضي الله عنهم)," [1] and they both said, "There is no *tayammum* for the *junub*, even if he does not find water for two months."

The ruling for wiping over the socks was with 'Alee (رضي الله عنه) and Hudhayfah (رضي الله عنه) - 'Aa'ishah, may Allaah be pleased with her, did not know of it, nor Ibn 'Umar (رضي الله عنه), nor Aboo Hurayrah (رضي الله عنه), even though they were from al-Madeenah."[2]

The inheritance of one's grand-daughter along with one's daughter was with Ibn Mas'ood (رضي الله عنه) but it was not with Aboo Moosa al-Ash'aree (رضي الله عنه).[3]

The ruling regarding the permission for the menstruating woman to leave before she does the *tawaaf* was with Ibn 'Abbaas (رضي الله عنه) and Umm Salamah, may Allaah be pleased with her, but it was not known by Ibn 'Umar (رضي الله عنه) and Zayd ibn Thaabit (رضي الله عنه).[4]

The ruling regarding seeking permission to enter was with Aboo Moosa (رضي الله عنه) and Ubayy (رضي الله عنه), but it was not with 'Umar (رضي الله عنه).[5]

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[1] Reported by al-Bukhaaree, 1/385, and Muslim, 368.

[2] Reported from 'Aa'ishah in *Saheeh Muslim,* 276, and from Ibn 'Umar in *Saheehul- Bukhaaree,* 1/264.

[3] Reported by al-Bukhaaree, 6736.

[4] Reported from them both by ash-Shaafi'ee in *Al-Umm,* 2/187.

[5] Reported by al-Bukhaaree, 6245, and Muslim, 2153.

The ruling about the forbiddance of *al-Mut'aa* and the domestic donkey was with 'Alee (رضي الله عنه) and others, but Ibn 'Abbaas (رضي الله عنه) did not know about it.[1]

The ruling regarding converting currency was with 'Umar (رضي الله عنه), Aboo Sa'eed (رضي الله عنه) and others, but it was not with Talhah (رضي الله عنه), Ibn 'Abbaas (رضي الله عنه) and Ibn 'Umar (رضي الله عنه).[2]

The ruling about removing the people of *Dhimmah* from the Arab land was with Ibn 'Abbaas (رضي الله عنه) and 'Umar (رضي الله عنه), then 'Umar forgot it for two years and he left them until he was reminded and then he expelled them.[3]

The ruling of putting the hands on the inside of the knees in *ruku'* being abrogated was with the Companions (رضي الله عنهم) but Ibn Mas'ood (رضي الله عنه) did not know of it.[4] There are many other examples.

So a person from al-Madeenah would attend what a person from Makkah would not attend, a person from Makkah would attend what a person from Misr would not attend, a person of Misr would attend what a person from al-Basrah would not attend, a person from Basrah would attend what the person from ash-Shaam would not attend and the person from ash-Shaam would attend what the person from al-Koofah would not attend.

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[1] Ibid., 6961 and Muslim, 1407, 31.

[2] Ibid., 2174 and Muslim, 1586, 1594, 100.

[3] Refer to *Ahkaam Ahlul-Dhimmah,* 1/186, by Ibnul-Qayyim.

[4] Reported by Muslim, 534.

All of this is found in the *aathaar*. From what is known, some of the Companions (رضي الله عنهم) would be absent from the sittings of the Prophet (ﷺ) on some occasions, while others would be present. Then the one who was present yesterday would be absent and the one who was absent would be present. So each of them would know of what he witnessed and would miss out on what he missed attending with him (ﷺ).

He would do *ijtihaad*, either being correct or mistaken and he would change his position within a day just as was said to Jaabir ibn Zayd, "They write down what they hear from you." He said, "To Allaah we belong and to Him we return. They write it but I could change my position the next day." Mentioned by Ibnul-Qayyim in *Al-I'laam.*[1]

So through this explanation the state of the differences which took place between the Companions (رضي الله عنهم) is shown.

These were the reasons which led to the differences between the Companions (رضي الله عنهم). As for their *ijtihaad,* then that was done by them when they did not possess textual knowledge, but it would be with some of the others in another country.

The Companions proceeded upon this through their era, then the *Taabi'een* (رضي الله عنهم) succeeded them and took knowledge from them. Each level of the *Taabi'een* (رضي الله عنهم) learnt the knowledge of the religion from whatever Companion (رضي الله عنهم) was with them. Their *ijtihaad* referred back to the general text, or to a basis which is in conformity to the previous state of allowance, or to a type like it referring back to the origin. So they were excused if they could not find a text for it and it would be found with others in another country.

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[1] *I'laam al-Muwaqqi'een,* 2/271.

After them came the *Taabi' Taabi'een* (رحمهم الله) and they proceeded upon this way: each of them taking from those *Taabi'een* (رحمهم الله) who lived in their countries whatever was with them from the Book and the *Sunnah* and in their performing *ijtihaad* when that was not found with them, yet would be found with others in another country.

After these excuses, other extra excuses arose for the *Taabi' Taabi'een* (رحمهم الله) regarding the acceptance of weak narrations, whose weakness in transmission the reciever did not know. However someone else would know it. So the other person would accept a different narration more authentic than it and he would leave the weak narration.

Some of them would travel for many days to seek one *hadeeth*. Then these journeys increased[1], so the people of the areas would meet together, and the *Ahlul-Hadeeth* dedicated themselves to compiling the authentic Prophetic *ahaadeeth,* and recording them with their chains of narration, after due examination and following up.

So the knowledge of *hadeeth* and *tafseer* was compiled and it was arranged and put into many chapters. Many excellent books were written - unique in their field, with authentic connected chains of narration *(asaaneed)* raised back to the Prophet.

No eyes have ever seen anything more excellent than the compilation and arrangement of the pure *Sunnah*, like the books after *Saheeh al-Bukhaaree* and *Muslim*—they are the most authentic of the books after the Book of Allaah.

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[1] Imaam al-Khateeb al-Baghdaadee has a detailed book with the title *Ar-Rihlah fi Talabul-Hadeeth* and it has been published.

How fine is the saying[1]:

"Saheeh al-Bukhaaree—If they were fair to it,
Would not be written except with water of gold,
It is the difference between the guided and the blinded,
It is a barrier excluding distress and ruin,
The asaaneed are like the stars of the sky,
The main text like a shooting star,
With it, the scales of the religion of the Prophet were set up,
The foreigner followed the Arab in submitting to it,
Making it a shield from the Fire, with no doubt in it,
Distinguishing between those who recieve (Allaah's) Pleasure and
those who recieve His Anger."

Then the like of those two from the *Sihaah as-Sittah* and others from the books of the trustworthy scholars of *hadeeth*. They have become widespread, acceptable and they are with us today. It has reached out to every person from the day of their compilation up to our time today. The jurists, the scholars, the seekers, the reformers, the worshippers and others from the Muslims and non-Muslims have all come across them.

So there remains no excuse for the sincere Muslim to seek to cure the differences amongst the Companions (رضي الله عنهم) and the *Taabi'een* (رضي الله عنهم) as evidence or proof. The *ahaadeeth* of the Messenger of Allaah (ﷺ) have come from far off countries to the one who did not have them with him. Thus establishing the proof upon whoever the *hadeeth* has reached, and the authentic is known from the weak.

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[1] It is by al-Fadl ibn Ismaa'eel al-Jurjaanee and he was alive around the year 458. His biography can be found in *Mu'jam al-Udabaa'a,* 16/192, by Yaqoot al-Hamawee. The poetry can be found in *Siyar A'laam an-Nubalaa,* 12/471, and *Al-Bidaayah wan-Nihaayah,* 11/27-28, and it is longer then what is here. Also refer to *Al-Hittah,* p. 316, with my notes, by Siddeeq Hasan Khaan.

Therefore *ijtihaad* leading to contradicting the *hadeeth* of the Messenger of Allaah (ﷺ) is false and action upon it must be abandoned. The excuse no longer exists, for the one who opposes, after the established authentic *ahaadeeth* have come to him, and the proof has been established with it, upon him. So there does not remain anything after that except *taqleed* and stubbornness.

These compilations of the pure *Sunnah* like al-Bukhaaree, Muslim and others from the authentic books are enough, sufficient and satisfactory for all events and judgements up to the Day of Resurrection.

This will be understood by the one who follows the Book and the *Sunnah*, studies them with the correct understanding, studies them with a submitting heart, acts upon them internally and externally, and frequently revises them both—as opposed to the ones who have *taqleed* and hardnesss in their hearts, due to rusting, a seal and an impress. They hardly understand the knowledge of the Prophet at all, and so they are not able to remove themselves from *taqleed* nor incline towards what Allaah, the Most Mighty and the Most Majestic, has ordered them.

اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ

Follow what has been sent down to you from your Lord and do not follow anyone else from the *awliyaa*.[1]

The noble Messenger (ﷺ) has been described by His statement:

يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

He teaches them the Book and the *hikmah*.[2]

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[1] Soorah al-A'raaf 7:3.

[2] Soorah al-Baqarah 2:129.

Meaning: that is the pure *Sunnah* as stated by what has been gathered and collected from the scholars of *tafseer* and *hadeeth*.[1]

He, the Most High, says:

أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ

Is it not enough for them that I have sent down the Book?[2]

The noble Messenger (ﷺ) said, *"I have left amongst you two things. You will not be led astray if you adhere to them both: the Book of Allaah and my Sunnah."*[3]

These are clear proofs that the guidance lies in the Book and *Sunnah*, not in peoples' statements and opinions. The Prophet (ﷺ) did not leave anything else besides these two which his *Ummah* was to adhere to after him (ﷺ).

Once again, the foundations of Islaam are these two sources—there is no third and no fourth.

وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

And whoever holds firmly to Allaah, (i.e., follows Islaam and obeys all that Allaah has ordered) then he is indeed guided to a right path.[4]

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[1] Refer to *Al-Faqeeh wal-Mutafaqqih,* 1/87, *Ar-Risaalah,* p. 87, *Miftaahul-Jannah,* p. 14, and *Tafseer at-Tabaree,* 1/557.

[2] Soorah al-'Ankaboot 29:51.

[3] The *hadeeth* is *hasan.* For its checking refer to my book *Al-Arba'oon Hadeethan fid-Da'wah wad-Du'aat,* 7

[4] Soorah Aali-'Imraan 3:101.

Chapter Nine

The Religion is Complete

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Today I have completed for you your religion, I have completed My bounties upon you and I am pleased with Islaam as your religion.[1]

This is a clear *aayah* to show that the religion of Muhammad is complete and there is no deficiency in it, therefore something which is complete is not in need of something to complete it.

Whoever claims that the *Ummah* is in need of the opinions of men and *taqleed* of *madhhabs*, then he has the suspicion that the religion of Muhammad is deficient and will not be completed except by adding that to it. This is a rejection of these *aayaat* declaring its completion and perfection. He, the Most High, says:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً

We have sent down upon you the Book as a clarification of everything, and as a guidance and a mercy.[2]

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1 Soorah al-Maa'idah 5:3.

2 Soorah an-Nahl 16:89.

وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

We have sent down to you the *dhikr*, in order for you to explain to the people what has been sent down to them.[1]

In both of these there is evidence to show that the Book and the *Sunnah* contain an explanation of everything one needs: from the rulings of worship, social dealings, habits, the lawful, the unlawful and other than this.

So there is no need to go to what has been collected by the people of opinions and the people of *ijtihaad*, from their many judgements and their papers on subsidiary issues. Most of them have no supporting proof for the declarations in them of what is lawful and what is unlawful, the permissible and the impermissible, from the secondary understandings and the deriving, which have no patronage from the heavens and which have no significance upon the earth.

From the time these innovations started many of the Muslims have been put to trial by them and the *Sunnah* was not seen on most of them. So I do not know what is the benefit in the Qur'aan and the *hadeeth* remaining up until the last period of time there remains no need for them—due to these *ijtihaad*, opinions, desires and statements from here and there.

So by Allaah, I ask you: is what is intended from these revelations, just that they are to be kissed by men and women and then placed over one's head and eyes, when they neither understand what they contain nor act upon them?!

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[1] Soorah an-Nahl 16:44.

Or is what is intended from them that the worshippers adhere to them both, in every incentive, every disincentive, every difficulty, every easiness, lawfulness, unlawfulness, restrictions and permissible things, and not to go beyond them both in every small thing, and not to accept what opposes them both - whether it comes from an individual from the *Ummah*, or one of the Imaams from the Imaams.

Look, O forgetful one, to the *hadeeth* where the Messenger of Allaah (ﷺ) became angry at 'Umar (رضي الله عنه) just for looking into the Tawrah,[1] which was a Book sent down by Allaah to His Prophet Moosaa (عليه السلام). So how about the one who reads the books of the opinions of men and the statements of the people and rejects the Book and the *Sunnah,* preferring the opinions and *ijtihaad.* If they agree with that then they are both acceptable, but if it does not agree with them both, he just acts with the *ijtihaad* and opinion. *Innaa lillaahi wa innaa ilayhi raaji'oon.*

How truthful is the statement Of Allaah, the Most Mighty and the Most Majestic:

وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ

Never comes unto them a reminder as a recent revelation from *ar-Rahmaan*, except that they turn away therefrom.[2]

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[1] The *hadeeth* is *hasan.* It has many routes and many wordings, which have been collected by our Shaikh al-Albaanee in *Irwaa al-Ghaleel,* 1589, in detail, in establishing it and making it *hasan.*

[2] Soorah ash-Shu'araa 26:5.

O my brother, if you and whoever is with you were to look into the works of the people of opinions and desires, you will know that every problem which came into Islaam and every strangeness which came was because their old statements were taken over and above the clear *aayaat* and the authentic *ahaadeeth*, by doing *tahreef, ta'weel* and making assumptions.

This arose by not referring back to the Book and the *Sunnah,* but by going to the Monks and the Rabbis instead—so then differences arose after the completion of the Mighty Religion, and Allaah had completed the Religion before He took the life of the Prophet (ﷺ).

So why these opinions which arose after Allaah had completed His religion? If, in their belief, opinion was from the religion, then the religion could not be complete except through their opinions, and this is a rebuttal of the Qur'aan. If it is not from the religion, then what is the benefit in busying oneself with that which is not from the religion?!

This is a decisive proof and a mighty evidence, such that it is not possible for the person of opinion[1] and *ijtihaad* ever to refute this.

At-Tabaree mentioned in *Tahdheeb al-Aathaar*, with his *isnaad* to Imaam Maalik (رحمه الله) who said, "The Messenger of Allaah's (ﷺ) life was taken when this affair had been completed and perfected. So it is fitting that one should follow the *aathaar* of the Messenger of Allaah (ﷺ) and not opinions."

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[1] In regards to those who oppose the texts by distortive *taqleed* not the researched opinion built upon the correct *ijtihaad.*

How is it that they do not understand these noble *aayaat* with their proper understanding, so that they and the Muslims may be at peace with what Allaah has given them from His Bounties, as He, the Most High, has told them:

وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ

So judge between them by what Allaah has revealed and do not follow their vain desires.[1]

[1] Soorah al-Maa'idah 5:49.

Chapter Ten

The Difference Between *Ittibaa'* and *Taqleed*

From the mistakes they make and through which they block the (way) to the Straight Path, is that they say: accepting a narration is *taqleed* of the narrator of the *hadeeth*, just like like accepting an opinion.[1]

This statement is not correct, it is a grave mistake, because the narrator just informs the transmitter with the evidence which he conveys from the Companion of the Legislation and he does not inform him with a formulated opinion of his own.

Allaah, His Messenger and the people of knowledge have made a distinction between *ittibaa'* and *taqleed.* Just as they have been separated by reality: so *ittibaa'* of the Messenger (ﷺ) is not *taqleed* of him (ﷺ), rather his statement is in itself a legislative evidence and a proof for the people in the establishment of a legislated ruling. His ruling (ﷺ) is like the ruling of Allaah, the Most Mighty and the Majestic. He (ﷺ) is just the carrier from Him, the Most High, and the one who conveys from Him whatever Allaah, the Most Mighty and the Majestic, shows him.

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[1] The Imaam Muhammad ibn Ismaa'eel al-Ameer has an illustrious treatise in refuting the mistake which the author (رحمه الله) has indicated from the statements of the blind followers. He entitled it *Irshaadul-Nuqqaad Ilaa Tayseer al-Ijtihaad*, which was printed with the editing of the noble brother Salaahud-deen Maqbool, may Allaah grant him success.

As the Imaam of the Imaams, Ahmad ibn Hanbal (رحمه الله) said, "*Ittibaa'* is that a man follows what has come from the Prophet (صلى الله عليه وسلم)."

Ibn 'Abdul-Barr (رحمه الله) in his book *Al-'Ilm*[1], differentiated between *ittibaa'* and *taqleed* with decisive and clear evidences. He showed that the acceptance of a narration is not *taqleed*, as the acceptance of a narration is acceptance of the proof and *taqleed* is just acceptance of an opinion.

Ibn Kuwaizmindaad[2] al-Maalikee (رحمه الله) said, "*Taqleed* in the legislation is going back to a statement which has no proof from its sayer and *ittibaa'* is what is established to contain proof. *Ittibaa'* in the religion is a foundation and *taqleed* is forbidden."

The difference between these two is so clear that it cannot be hidden and the difference between a narration and an opinion is as clear as the sun.

The one who is unable to make a distinction between these two should not busy himself with affairs of knowledge—because his understanding is as base as that of an animal, and he is not from those who have the right to speak.

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[1] *Jaami' Bayaan al-'Ilm*, 2/133-146.

[2] His name is Muhammad ibn Ahmad ibn 'Abdullaah. He died in the year 390 and his bioghraphy is in *Al-Waafee bil Wafayaat*, 2/52, and *Ad-Dibaajal-Mudhab*, p. 268.

Chapter Eleven

To Distinguish the Saved Sect from the Other Sects and to Particularise it with its Special Signs which the Prophet told of

Once you know the difference between *ittibaa'* and *taqleed* and what is meant by the completion of the Mighty Religion, and that the secondary understandings and the false analogies are just accretions to the Book and the *Sunnah.* (And once you also know that) the reality regarding the differences between the Companions and that there should be no differences in the issues of the clear religion, and that the sources of Islaam are two - not three and not four, that they are the Book of Allaah, the Most High, and the *Sunnah* of His Messenger (ﷺ)—then it is required for you to understand the *hadeeth* where he (ﷺ) said, *"My Ummah will split into seventy three groups, all of them will be in the fire except for one group."* It was said, "What is it, O Messenger of Allaah?" He replied, *"What I and my Companions are upon today."* Reported by al-Haakim, at-Tirmidhee, Aboo Daawood and al-Bayhaqee, who said[1], "It is *hasan saheeh*." Its authentication has preceded.

This *hadeeth* is from one of the signs from amongst the signs of Prophethood and it contains two pieces of news:

Firstly: That the nation will split into seventy-three sects. This is something about which there is no doubt and what is reported has occurred.

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[1] That is at-Tirmidhee.

Secondly: That only one group will remain. No doubt that it is the Saved one and it will remain from the time of the Prophethood up until the Last Hour.

It is not possible that the second information is futile, on the contrary it will take place like the first report, just as the dawn will break. Since the second part is unavoidable, due to the fact that it was said by the one who does not talk from his desire, then it is an obligation upon us that we research and look for it.

If you look with a just glance at the *hadeeth* which has been mentioned, you will know that it is from one of the signs from amongst the signs of Prophethood and in it lies the particularising of the Saved Sect. It was identified by the truthful one (ﷺ) who affirmed it to his Companions when they asked him about the Saved Sect. He replied with a mighty statement which has no obscurity upon it - leaving no need for *ta'weel* or *tahreef* - that the Saved Sect is, *"What I and my Companions are upon today."*

So the restriction to *"... today ..."* shows that all that is counted as legislation of the mighty religion is what was in his life (ﷺ), because the Companions (رضي الله عنهم) differed after him in some issues[1], let alone the differences of others.

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[1] The author said in the footnote of the original, "Do not be hasty, for indeed the reasons for the differences are mentioned on pages 116-118 from this book which you have before you. It is not permissible for one to use their differences as a proof for having differences in the sudsidiary issues, after the coming of the established authentic *ahaadeeth*."

The specification of the Saved Sect upon the tongue of His Messenger (ﷺ) is a clear and obvious specification and so all the doubts, rumours, falsities and distortions may be removed and it shows that the legislation which was present during his life (ﷺ), was restricted to the Book and *Sunnah.*

Just as the Prophet (ﷺ) restricted this in his statement which was sent down from the Heavens, *"I have left amongst you two things. No one will be led astray if he adheres to them both: the book of Allaah and my Sunnah."*[1] There is no third and no fourth. So one who puts forward his *ijtihaad* in a matter of *fiqh*, or analogy from the intellect, or an opinion derived from philosophy, or *ta'weel*, or *tahreef*, or a belief of *shirk,* or an innovated desire in the belief, statement or action—over even the smallest of clear established Prophetic *Sunnah* found in an *hadeeth* authentic with the scholars of *hadeeth*, found in the authorised reliable books of *ahaadeeth*, after coming across it in them - then he is not from the Saved Sect which the truthful Messenger (ﷺ) specified. Whoever he may be, even if he was from the highest of levels, even from amongst the Prophets, due to the evidence, *"If Moosaa (عليه السلام) was alive he would not be able to do anything except to follow me."*

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[1] The author said in the footnote of the original, "There are different sayings about the use of *ijmaa'*. What is correct is its absence despite its possibility. It was criticised by the Imaam of the Imaams, Ahmad ibn Hanbal (رحمه الله) who said, "Whoever claims *ijmaa'* then he has lied upon all of the *Ummah*," *Al-Muhallah* (3/346) by Ibn Hazm. So what do you think of analogy, which individuals from the *Ummah* did? It has no value. Then his condition and whoever was with him, is that they turned back completely, as it has been mentioned."

Also, because the Prophet (ﷺ) negated *eemaan* from those whose desires did not follow what he came with, as is known in the authentic *hadeeth*, sent down from Allaah, the Most Mighty and the Most Majestic, *"None of you will believe until he makes his desires adhere to what I come with."* Reported by al-Baghawee (رحمه الله) in *Sharhus-Sunnah*, Ibn Battah (رحمه الله) in *Al-Ibaanah*, al-Khateeb (رحمه الله) and Ibn Hibbaan (رحمه الله) with a *hasan isnaad.*[1] An-Nawawee (رحمه الله) said in *Arbaa'een*[2], "This *hadeeth* is authentic and we have reported it in *Kitaabul-Hujjah*[3] with an authentic *isnaad.*"[4]

Also a strong warning which will make the skins shiver and the hearts shudder is what he has informed us about, affirming it with an oath—that the one who does not follow him will fall into misguidance. Shown in his statement, *"By Him Who has the soul of Muhammad in His Hand, if Moosaa appeared to you alive and you followed him and left me—you would go astray and leave the correct way."* Reported by Ahmad, Ibn Maajah with a *hasan isnaad,* Ibn Hibbaan with an authentic *isnaad*, al-Haakim in *Al-Kunaa*, at-Tabaraanee in *Al-Kabeer*, ad-Daarimee and others.

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[1] Reported by al-Baghawee, 1/212, Ibn Battah, 1/387, al-Khateeb, 4/369, Ibn Abee 'Aasim in *As-Sunnah,* 15, al-Bayhaaqee in *Al-Madhkhal,* p. 185, and al-Hasan ibn Sufyaan in *Al-'Arba'een,* no. 9.

[2] No. 41.

[3] *Al-Hujjah fi Bayaan al-Mahajjah,* 103, by al-Asbahaanee.

[4] No, it is reported from one route and it is weak. Ibn Rajab found three defects in it. Refer to *Jaami'al-'Uloom wal Hikm,* 2/393. Notice: I have not seen this *hadeeth* in *Saheeh Ibn Hibbaan.*

In these two *hadeeth* there is a negation of *eemaan* and the judgement of going astray upon the one who follows other than Muhammad the Messenger of Allaah (ﷺ) even if he was from amongst the highest ranks of the Prophets. So how can one do *taqleed* of one who is not a Prophet, nor a Messenger, but one of the *Ummah*?!

This is *shirk* in the message, as was said by the Shaikh of the *Mashaa'ikh* of Najd, 'Abdur-Rahmaan ibn Shaikhul-Islaam and the head of Najd, in *Sharh Kitaabut-Tawheed* (pp. 306, 308-309), "This is a resemblence of what happened to the *Ahlul-Kitaab*, about whom Allaah, the Most Mighty and the Most Majestic, said:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

They have taken their Monks and their Rabbis as lords besides Allaah.[1]

The Messenger of Allaah (ﷺ) recited it and 'Adee ibn Haatim said, "We never used to worship them." He replied, *"Didn't they used to make unlawful what Allaah made lawful and you made it unlawful for yourselves and they made lawful what Allaah made unlawful and you made it lawful for yourselves?"* I said, "Of course." He said, *"That is your worship of them."* Reported by Ahmad (رحمه الله) and at-Tirmidhee, with a *hasan isnaad*.[2]

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[1] Soorah at-Tawbah 9:31.

[2] This *hadeeth* is *hasan* due to support. It has been checked extensively in my new book *'Imaad at-Tafseer 'anil-Imaam Ibn Katheer* and it is going to be released soon, *inshaa Allaah*. Look also at my footnotes to *Miftah al-Jannah Laa illah illa Allaah* (p. 52).

In this *hadeeth* is an evidence that obedience to the Monks and the Rabbis in disobedience to Allaah, i.e., going in opposition to the Book and the *Sunnah*, is worship of them besides Allaah and it is from the major *shirk* which Allaah does not forgive.

Many of the people who do *taqleed* have fallen into this with the one they do *taqleed* of because of a deficiency in considering the evidences from the Book and the authentic *Sunnah* when it opposes the one who they are blindly following, and this is from *shirk*.

There is no doubt that this is from the strangeness of Islaam and the strangeness of the state of affairs up to this extreme. So the worship of the Rabbis has been taken as one of the best of actions and they have named it '*Wilaayah*' and the worship of the Monks is called knowledge and *fiqh*! End, summarised.

'Allaamah Fakhrud-Deen ar-Raazee (رحمه الله) said in his *tafseer*, which was printed a long time ago (3/437) regarding the *ayah*:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

They have taken the Monks and Rabbis as lords besides Allaah.

"Our Shaikh said, 'I have witnessed a group from the blind followers of the jurists and I recited upon them many *aayaat* from the Book of Allaah, the Most High, about some issues which their *madhhabs* were in opposition to. They did not accept these *aayaat*, nor do they even turn to them and they remained looking towards me in amazement! Thinking , 'How is it possible to act with these *aayaat* knowing that the narrations and statements of our predecessors and our Imaam

appear to be in opposition to that!?' If you looked with a fair and just look, then you will find that these diseases are spread in the veins of many." End.

'Allaamah Ibn 'Arabee[1] said in *Al-Fatoohaat al-Makiyyah* (ch. 318), which was printed in Egypt (3/91 and 3/93), "They reject the Prophetic *hadeeth* saying, 'If this *hadeeth* were authentic ash-Shaafi'ee (رحمه الله) would have spoken in accordance with it,' if this jurist was a *Shaafi'ee*; or one would say, 'Aboo Haneefah (رحمه الله) would have spoken in accordance with it,' if he was a *Hanafee*. These are the statements of the followers of all those Imaams and they viewed acting upon the *hadeeth* is surplus[2] and that the obligation is to do *taqleed* of those Imaams and those like them in what they rule by. Even if their statements go in opposition to the Prophetic narrations, they still say that one must go back to them and their statements and must leave acting upon the statements from the Book and the *Sunnah*!

If you said to them, "It is reported to us from ash-Shaafi'ee (رحمه الله) that he said, 'If there comes to you a *hadeeth* which contradicts my statement, then reject my statement and go with the *hadeeth*, for my *madhhab* is the *hadeeth*.' Also we do not relate it from Aboo Haneefah (رحمه الله) except through a chain of *Hanafees*, nor from ash-Shaafi'ee (رحمه الله) except through a chain of *Shaafi'ees* and the same for the

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[1] Refer to what has preceded on p. 53.

[2] Which is extra. The author said in the footnotes to the original, "To ascribe abandoning the Book and the *Sunnah* to the *Hanbalees* is not right, because most of them used to act upon the Book and the *Sunnah*. They used to take their sayings from it and they used to leave the statements of the *madhhabs*, when the text came. They did not fear the censure of anybody in that and may Allaah give us the success to follow the truth, *aameen*.

Maalikees and *Hanbalees*. If they get caught in the argument, they will keep silent and flee[1].

We have seen this many times, in the East and the West, that all of them who are upon this, insist that he is upon his *madhhab*! Indeed the *Shareeʻah* has been abrogated by their desires.

If the authentic narrations are present and written in the authentic books, and the books of history of *Jarh wat-Taʻdeel* are present, and the *asaaneed* are retained and preserved from change and distortion, but then acting upon them is abandoned, and the people are preoccupied with opinions, submitting themselves to the rulings of the earlier people and contradicting the authentic narrations—then there is no difference in them being there or not being present, if there remains no ruling to be taken from them. Which abrogation is greater than that! End.

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[1] The author said in the footnotes to the original, "In our time today, they do not remain quiet, but they cry out and inspire one another with adorned statements, lies and complaints to the rulers. [Note from al-Halabee, 'How today resembles yesterday! This is how the enemies of the callers to the *Sunnah* treat them and this is how the insolent followers of the enemies of the callers of the *Ahlul-Hadeeth* are with them.] Yes, some of them remian silent for *taqiyyah* and not because they agree happily. One cannot remain silent from what Allaah has ordained for us to clarify and at times they make it clear in their writings, at times they make it apparent and at times they indicate towards it. Many of them cover up what is clearly from the forbiddence of *taqleed* up to the point of death, as is reported by al-Udfowee, that his Shaikh the illustrious Imaam Ibn Daqeeq al-'Eed requested a piece of paper. He wrote upon it, during his last illness and then he put it under his bed. When he died they took it out, and found that it was about forbiddance of *taqleed* unrestrictedly. From them are those who clarify it for those who they trust. They continue to hand this down between themselves, generation after generation, clarifying the forbiddence of *taqleed* and partisanship in the Mighty Religion.

'Allaamah al-'Izz ibn 'Abdus-Salaam mentioned in his book *Al-Qawaa'id*[1] what Shaikh Taahir ibn Saalih ibn Ahmad al-Jazaa'iree ad-Dimishqee said in his book *Tawjihun-Nadhr ilaa Usoolul-Athar,* "It is of great amazement that the blind following jurists find what is weak in its support from their Imaam with weakness that cannot be repelled—yet they still do *taqleed* of him and they abandon the Book and the authentic *Sunnah* in favour of his *madhhab.* Indeed they distort the manifest meanings of the Book and the authentic *Sunnah* and make false and strange *ta'weel,* in order to defend the one they make *taqleed* of.

We have seen them gathered in circles and if something is mentioned to one of them in opposition to what he has chosen for himself, he will be amazed to the highest degree without even looking at the evidence, only considering what he is accustomed to from the *taqleed* of his Imaam. But it would be more fitting that he should be surprised by what is contained in the *madhhab* of his Imaam than by what occurs elsewhere. Also I have never seen anyone leave the *madhhab* of his Imaam when the truth is shown to him to be in other than it. Rather, they persist upon what they are upon, whilst knowing it to be weak and far fetched!

If one of them is rendered incapable in an argument whilst defending his *madhhab,* he will say, "Perhaps my Imaam came across some evidence which I have not seen! Maybe I have not been guided to it!"

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[1] *Qawaa'id al-Ahkaam fi Masaalih al-An'aam*, 2/135.

This impoverished person does not realise that his argument can equally be turned upon him and it strengthens the argument of his opponent who thus wins, from what he mentions from the clear evidence and the shining proof. *Subhaanallaah,* there are so many of the likes of these whose vision is blinded by their *taqleed,* to the extent that they are lead to the like of what I have mentioned.

May Allaah give us the success to adhere to the truth, wherever it may come from, and whoever's tongue it is spoken upon. End.

So that we can be from the Saved Sect, with what we believed, with what we have acted upon from the Book, the authentic established *Sunnah* and what the Messenger of Allaah (ﷺ) and his noble Companions (رضي الله عنهم) were upon, during his life and after his death (ﷺ), before diffferences occured, as He said:

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

This is my Straight Path, so follow it and do not follow other paths, for they will separate you from His Path. He has ordained this so that you may be from the *Muttaqoon.* [1]

So this is known from what has preceeded from the clear statements of the Imaams (رحمهم الله) the carriers of the Prophetic *Sunnah.* And it will be understood by the sensible one who has understanding and who fears for himself regarding the Day of Resurrection.

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[1] Soorah al-An'aam 6:153.

I say: whoever clings to the Book and the *Sunnah* upon *tawheed*, being upon *al-uloohiyyah* and other than it, and the Names and Attributes, without doing *ta'weel, tamtheel,* saying how much and saying how, but rather restricts himself to the manifest meanings, and is upon the oneness of the Prophethood[1] - that is, singling out the Prophet (ﷺ) to adhere to, to the exclusion of everybody else. Avoiding *taqleed* and partisanship in the creed, in obligations, in voluntary actions, in sayings, in actions and in deeds. Adhering to what the Book and the established clear *Sunnah* came with, submitting, being pleased and being sincere outwardly and inwardly, in particular where they may be contradiction and opposition—then he is from the Saved Sect, *inshaa Allaah*, as stated upon the tongue of His noble Messenger (ﷺ) from Allaah, the Most Mighty and the Most Majestic, **"Follow what has been revealed to you from your Lord and do not follow any *awliyaa* besides Him ..."** and **"... and the one whom Allaah protects, then he has been guided to the Straight Path."**

The meaning of 'contradiction' and 'oppositon' is that one does not oppose or contradict what has been decided by the Prophet (ﷺ) with His statement sent down by Allaah, as he (ﷺ) said, *"One of you will not believe until I become more beloved to him than his father, children and all of mankind."* Reported by al-Bukhaaree (رحمه الله) and Muslim (رحمه الله).[2]

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[1] He (رحمه الله) means what some of the people of knowledge call *Tawheed Ittibaa'*.

[2] Reported by al-Bukhaaree (15) and Muslim (44).

That is, the sign of *eemaan* is that the Messenger of Allaah (ﷺ) becomes more beloved and greater to the Believer than everything and everybody. Even one's son, father, family and all of creation, in favour of the Prophet, by fulfilling his rights (ﷺ), by adhering to his religion, following his *Sunnah*, taking care of one's manners in respect to him and to love to please him in everything and over and above every human wherever he may be and whosoever he maybe, from amongst his wives, family, wealth and possesions. The sign of this is that he is pleased with bringing himself down, bringing humility to himself, to cut out all loved things and wealth—all this so his rights (ﷺ) are not lost. This characteristic which has been mentioned cannot be found in any one person completely, except with the *Ahlul-Hadeeth.* You will find this in them, completly and perfectly, and they are the Saved Sect, as opposed to the prevalent sects as clarified by Ibn Muflih al-Maqdisee in *Al-Aadaab ash-Shar'iyyah* (3/237), with the words, "The *Ahlul-Hadeeth*—they are the Saved Sect, upholders of the truth."

The Imaam of the Imaams, Imaam Ahmad ibn Hanbal (رضي الله عنه) said the *Ahlul-Hadeeth* are that group in his (ﷺ) saying, *"There will not cease to be a group from my Ummah upholding the truth."*[1] It is also quoted from him that they are the Saved Sect in another *hadeeth.*[2] Imaam ash-Shaafi'ee said, "If I see a man from the *Ahlul-Hadeeth,* it is as if I see the Prophet (ﷺ)." Reported in *Tareekh Baghdaad.* This was from the four Imaams, the limit of good thoughts about the *Ahlul-Hadeeth.* Allaah is praised for that. How truthful was the statement of the truthful one (ﷺ), *"You are the witnesses of Allaah on the earth."*[3]

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[1] Refer to p. 149 to see the detailed checking.

[2] He intends the *hadeeth* of splitting the *Ummah*, as mentioned previously.

[3] Reported by al-Bukhaare, 1367, and Muslim, 941 from Anas.

Chapter Twelve

The Truth is with the *Ahlul-Hadeeth* and they are The Saved Sect *Inshaa Allaah*

You are the Witnesses of Allaah on the Earth

The First Proof—The truthful one whose truthfulness is testified to (ﷺ) said, *"There will not cease to be a group from my Ummah upholding the affair of Allaah, not being harmed by those who oppose them, until Allah's Command comes about."* Reported by al-Bukhaaree, Muslim and others.[1]

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[1] The ascription of this to the two *Saheehs* has preceded. There is a group from the Companions who have reported it and here is a full checking of their *ahaadeeth*:

(i) From Thawbaan, reported by Muslim, 1920.
(ii) From al-Mugheerah, reported by al-Bukhaaree, 3640, and Muslim, 1921.
(iii) From Jaabir ibn Samurah, reported by Muslim, 174.
(iv) From Jaabir ibn 'Abdullaah, reported by Muslim, 1923.
(v) From 'Uqbah ibn 'Aamir, reported by Muslim, 1954.
(vi) From Qurrah ibn Iyyaas, reported by Ahmad, 5/34, at-Tirmidhee, 2192 and Ibn Hibbaan, 61, with an authentic chain of narration.
(vii) From 'Umar ibn al-Khattaab, reported by at-Tayaalisee, p. 9.
(viii) From 'Imraan ibn Husain, reported by Ahmad, 4/437, Aboo Dawood, 2484, and authenticated by al Haakim, 4/450.
(xi) From Aboo Umaamah reported by Ahmad, 5/269.

There are many other Companions who reported it, but what I have mentioned here is enough, *inshaa Allaah*.

This *hadeeth* is a sign from the signs of Prophethood in which he (ﷺ) reported the merits of the sect uppermost upon the truth and that there will be no time from amongst the times which will be void of this. He supplicated for them and it was answered for him (ﷺ). So Allaah, the Most Mighty and the Most Majestic, sent them in every time and period to uphold this affair and to truly explain the matters to the people.

This group is the group of the *Ahlul-Hadeeth* - with certainty *inshaa Allaah* - as witnessed by the outstanding, early and preceding scholars.

The Second Proof

It is reported from Ibn al-Mubaarak (رحمه الله) in explanation of the *hadeeth*, *"There will not cease to be a group from my Ummah uppermost upon the truth ..."* that he said, "They are the *Ahlul-Hadeeth*." *Miftaahal-Jannah* (p. 48) by as-Suyootee (رحمه الله) and *Sharaf Ashaabul-Hadeeth* (p. 26).[1]

The Third Proof

It is reported from Ibn al-Madeenee (رحمه الله) regarding the explanation of the *hadeeth*, *"There will not cease to be a group from my Ummah uppermost upon the truth ..."* that he said, *"They are the Ahlul-Hadeeth."* *Mishkaat, Miftaahal-Jannah* (p. 48) and *Talbees Iblees* (p. 18) by Ibnul-Jawzee (رحمه الله).[2]

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[1] Reported by Shaikh Nasrud-deen al-Maqdisee in *Al-Hujjah 'alaa Taarik al-Muhajjah,* as it is in *al-Miftaah al-Jannah,* p. 119.

[2] Also reported by at-Tirmidhee, 2229.

The Fourth Proof

It is reported from Yazeed ibn Haroon (رحمه الله) in explanation of the *hadeeth*, *"There will not cease to be group from my Ummah uppermost upon the truth ..."* that he said, "If they are not the *Ahlul-Hadeeth* then I do not know who they are." *Al-Aadaab ash-Shar'iyyah* (1/137), and *Sharaf Ashaabul-Hadeeth* (p. 36).

The Fifth Proof

It is reported from the Imaam of the Imaams, Imaam al-Bukhaaree (رحمه الله) in explanation of the *hadeeth*, *"There will not cease to be group from my Ummah uppermost upon the truth ..."* that he said, "They are the *Ahlul-Hadeeth*." *Mishkaat* and *Sharaf Ashaabul-Hadeeth* (p. 37).

The Sixth Proof

It is reported from the Shaikh Ahmad ibn Seenaan, the illustrious scholar of *hadeeth* (رحمه الله), in explanation of the *hadeeth*, *"There will not cease to be group from my Ummah uppermost upon the truth ..."* that he said, "They are the *Ahlul-Hadeeth." Sharaf Ashaabul-Hadeeth* (p. 37).

The Seventh Proof

It is reported from the Imaam of the Imaams, Imaam Ahmad ibn Hanbal (رحمه الله) in explanation of the *hadeeth*, *"There will not cease to be group from my Ummah uppermost upon the truth ..."* that he said, "If they are not the *Ahlul-Hadeeth* then I do not know who they are." Reported by al-Haakim in *Uloom al-Hadeeth,* with my writing[1], (p. 54), *Al-Aadaab ash-Shar'iyyah* (1/237), *Sharaf Ashaabul-Hadeeth* (p. 36) and *Mishkaat*.

[1] That is the manuscript.

The Eighth Proof

From the truthful one whose truthfullness as been testified to who said, *"My Ummah will split into seventy three sects, all of them will be in the Fire except for one group."* It was said, "What is it, O Messenger of Allaah?" He replied, *"What I and my Companions are upon today."* Reported by at-Tirmidhee (رحمه الله), al-Khateeb (رحمه الله) and others.

This *hadeeth* is from the signs of Prophethood and he (ﷺ) restricted it to *"... today ..."*—as the legislation of the religion was what was during his life of the Prophet (ﷺ). Nothing was invented from innovations and desires by the *madhhabs*. There was no *madhhab* from amongst the prevalent *madhhabs,* only the *madhhab* of the Messenger (ﷺ).

So no sect is to be found in the whole world and under the heavens which had the characteristic described by the Messenger of Allaah (ﷺ)—except the group *Ahlul-Hadeeth*, of the old and new, in every time and place. They have no ascription to anything except the *hadeeth* of the Messenger of Allaah (ﷺ). They do not do *taqleed* of any man, except *ittibaa'* of the Prophet (ﷺ) and they have no *madhhab*, except the *madhhab* of the Messenger of Allaah (ﷺ). This is the Saved Sect in truth, as witnessed by the truthful Muslims.

The Ninth Proof

It is reported by Abul-Hasan Muhammad ibn 'Abdullaah ibn Bishr (رحمه الله) in *Fasaa*, that he said, "I saw the Prophet (ﷺ) in my sleep, so I said, 'Who are the Saved Sect from the seventy-three sects?' He (ﷺ) replied, *'You, O Ahlul-Hadeeth.'"* Mentioned by al-Khateeb in *Sharaf Ashaabul-Hadeeth*[1] with a connected *isnaad.*

So this truthful dream, clearly defines the Saved Sect by its name—that it is the *Ahlul-Hadeeth*, as it was upon the tongue of the Prophet, whose truthfullness has been tesitified to.

Shaikh Ibn 'Arabee (رحمه الله) said in *Al-Futoohaat al-Makkiyyah*, "Chapter 318 (3/93): Know, that if a man abstained from his personal prejudices, and turned away from that and preferred his Lord, then the truth will stand up for him, replacing the image of himself with an image of the truth of heavenly guidance from Himself, until he trails in a gown of light. That is the *Shareeʻah* of His Prophet and His Messenger. He will receive from his Lord, that which will bring about his happiness. So some people will see it in the image of the Prophet (ﷺ) and if it appears in the image of the Prophet (ﷺ) then what he sees with his eyes will be just that image as the *Shaytaan* can never imitate the image of the Prophet (ﷺ)."[2] End.

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[1] Page 27. Fasaa is a town in the land of Faaris, as mentioned by al-Himyaree in *Ar-Rawd al-Mi'taar,* p. 442.

[2] A more detailed explanantion is needed, but here is not the place to go into it.

The Tenth Proof

The Imaam of the Imaams, Imaam Ahmad ibn Hanbal (رحمه الله) was asked about the explanation of the *hadeeth*, *"My Ummah will split into seventy three groups, all of them in the fire except for one group."* (He was asked), "Who is that one?" So Imaam Ahmad ibn Hanbal (رحمه الله), who was one of the four Imaams, replied, "If they are not the *Ahlul-Hadeeth*, then I do not know who they are." Mentioned by Ibn Muflih in *Al-Aadaab ash-Shar'iyyah* (1/237) and *Sharaf Ashaabul-Hadeeth* (p. 14) with an *isnaad*.

The Eleventh and Twelfth Proof

It is reported from Ibn Hibbaan (رحمه الله) in his *Saheeh*[1], that he said, "This is a clear explanation that the foremost of the people to be with the Messenger of Allaah (صلى الله عليه وسلم) on the Resurrection are the *Ahlul-Hadeeth*."

Abul-Yumn ibn 'Asaakir (رحمه الله) said, "Give the *Ahlul-Hadeeth*, may Allaah increase them in numbers, this good news that Allaah, the Most High, has completed His favours upon them with His great bounty—they are the foremost of the people to be with the Prophet (صلى الله عليه وسلم) on the Day of Judgement and *inshaa Allaah*, they are the Saved Sect. We hope that Allaah will make us from them and raise us up amongst their group. *Aameen." Jawaahir al-Bukhaaree* (p. 14, the Egyptian print).

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[1] (3/193 of its arrangement). It is narrated by al-Khateeb in *Sharaf Ashaabul-Hadeeth,* p. 35, from Aboo Nu'aym who said, "This is a noble title specified for the transmitters and carriers of the *aathaar*, because there is no group from the scholars who make more *salaat* on the Messenger of Allaah (صلى الله عليه وسلم) than what is known from this group, whether it is written or verbal."

The Thirteenth Proof

It is reported from Shaikh 'Abdul-Qaadir al-Jeelaanee that he said, "As for the Saved Sect, they are the *Ahlul-Hadeeth*." *Ghunyaatut-Taalibeen* (1/75).

The Fourteenth Proof

This is the greatest of the proofs. It is reported from the Shaikh Tahtaawee al-Hanafee[1] that he mentioned one person from the Book *Tabayyin al-Muhaarim*[2] who said, "The Saved Sect have been collected together today within the four *madhhabs*." Then he made a refutation of it with his statement, "I say: what is your proof that you are upon the Straight Path, if all of these sects amongst the four *madhhabs,* claim that they are upon it?!"

I say: that claim has no basis and their stubborness in using it is a deficiency, it is wrong and (it is) a bigoted statement. So ask them about the brilliant scholars of this science from amongst the scholars of the *Ahlul-Hadeeth*, they are the ones who collect the authentic *ahaadeeth* regarding the affairs of the Messenger of Allaah (ﷺ), his condition, his actions, his movements, his sitting. And the condition of the Companions, the *Muhaajireen*, the *Ansaar* and those who follow them with good example, like Imaam al-Bukhaaree (رحمه الله) and Muslim (رحمه الله), from the famous trustworthy ones, such that the people of the East and West have agreed upon the authenticity of what they brought in their books from the affairs of the Prophet (ﷺ) and his Companions (رضي الله عنهم).

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[1] His name is Ahmad ibn Muhammad ibn Ismaa'eel and he died in the year 1231. His biography is in *Al-A'laam,* 1/245, by az-Ziriklee.

[2] About this book and his writings refer to my notes to *Miftaahal-Jannah,* p. 46, by al-Ma'soomee.

Based on this, look to the ones who adhere to their guidance and restrict themselves to their narrations, and are guided by their way in the fundamentals and sudsidiary issues, and then judge that he is from them. This is the dividing line between the people of truth and the people of falsehood, and the difference between who is upon the path and who is to its right and left. At-Tahtaawee (4/153) *Kitaab adh-Dhabaa'ih* from the books of the *Hanafee fiqh*.

The Fifteenth Proof

This is also one of the greatest proofs, narrated by Shaikh Muhammad Taahir al-Hanafee (رحمه الله) who said, "If you said, 'What is your guarantee that you are upon the Straight Path, as every sect claims that they are upon it?!'

I say: with the narrations from the trustworthy scholars of *hadeeth,* who have collected the authentic *ahaadeeth* regarding his affairs (ﷺ), his condition, his actions and the condition of the Companions (رضي الله عنهم) like the six authentic books, upon whose authenticity the people of the East and the West have agreed. Then after examining this, see who is adhering to their guidance and following their narrations. *Majma'al-Bihaar* (1/356).

The Sixteenth Proof

Again this is one of the great proofs and the clearest and detailed in this regard. It is reported from Shaah Walee-Allaah ad-Dehlawee, the scholar of *hadeeth* (رحمه الله) that he said, "Weigh the issues which are narrated from Imaam Maalik (رحمه الله), Imaam ash-Shaafi'ee (رحمه الله), Imaam Aboo Haneefah (رحمه الله), Imaam ath-Thawree (رحمه الله) and others from the *mujtahideen* which have been accepted and their *madhhabs* and their rulings—with the two *Saheehs*, which are al-Bukhaaree

(رحمه الله) and Muslim (رحمه الله). And then with the *ahaadeeth* of at-Tirmidhee, Aboo Daawood and al-Muwattaa. And whichever issue is confirmed by the *Sunnah* by wording or indication, look and see: did they take and act upon it, and whichever issue the *Sunnah* opposed. Look and see: did they reject it and leave acting upon it?" *'Iqd al-Jeed* (p. 51).

The Seventeenth Proof

It is reported from Haaroon ar-Rasheed who said, "I sought for four and I found them in the four. I looked for *kufr* and I found it in the *Jahmiyyah*. I looked for scholastic theology and controversy and I found it in the *Mu'tazilah*. I looked for lying and I found it in the *Raafidah*. I searched for the truth and I found it with the *Ahlul-Hadeeth*." *Sharf Ashaabul-Hadeeth* (p. 57) with a connected *isnaad*.

The Eighteenth Proof

Shaikh Ibnul-'Arabee said in *Al-Futoohaat al-Makkiyyah*, "For the inheritors is a share of the wealth from the message. Therefore it was said about Mu'aadh and others, "He was a messenger[1] of the Messenger of Allaah (ﷺ) and what an achievement it is to reach this level. No one will be gathered on the Day of Resurrection with the Messenger (ﷺ) except the scholars of *hadeeth* who relate the *ahaadeeth* with connected *asaaneed* from the Messenger in every

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[1] This attribute of Mu'aadh occurs in the well-known *hadeeth*, *"... with what will you judge by?"* and in the end it says, *"All praise is due to Allaah who has given success to the messenger of the Messenger of Allaah ..."* It is a weak *hadeeth*. I have collected all of its routes of narrations and different wordings in the pamphlet entitled *Al-Eenaas Fi Turuq Hadeeth Mu'aadh Fir-Ra'y wal-Qiyaas*, which is over a hundred pages long. I gave it in for printing about seven years ago—up till now it has not been printed! *Falaa Quwwata illa billaah.*

nation. For them is a share of the wealth of the message, they are relaters of the revelation and they are the inheritors of the Prophets in dissemination.

As for the jurists who do not have a share in the narrating of *hadeeth,* then they are not of this level and they will not gathered with the Messengers (عليهم السلام). Instead they will be gathered with the general masses and they are not given the title of being scholars, except for the *Ahlul-Hadeeth* and they are the Imaams in truth, the worshippers and renouncers.

Whoever is not from the *Ahlul-Hadeeth*, then he is judged as being from the jurists and they are not particularised as being inheritors and they will not be gathered with the Messengers (عليهم السلام), instead they will be gathered with the general masses." End. Chapter 313 (3/65, Egyptian print).

The Nineteenth Proof

Imaam Ahmad ibn Sinaan (رحمه الله) said, "When my uncle, al-Waleed al-Karaabeesee was about to die, he said to his son, 'Do you know anyone who is more knowledgeable about scolastic theology then me?' They replied, 'No.' He said, 'Do you have any bad thoughts about me?' They replied, 'No.' He said, 'Then I will advise you, will you accept it?' They replied, 'Yes.' He said, 'Be upon what the *Ahlul-Hadeeth* are upon, for I have seen the truth with them.'" Ibnul-Jawzee in *Talbees Iblees* (p. 14) with an *isnaad*, *Miftaahal-Jannah* (p. 49) by as-Suyootee and *Sharaf Ashaabul-Hadeeth* (p. 56) with a connected *isnaad*.[1]

[1] It is also reported by al-Khateeb in *Tareekh Baghdaad*, 13/441.

The Twentieth Proof

Imaam Abul-Mudhaffar aa-Sam'aanee (رحمه الله) said in his book, *Al-Intisaar li Ahlul-Hadeeth*, "Allaah Willed that the truth and the correct creed be with the *Ahlul-Hadeeth*, because they have taken their religion and their creed from the *Salaf*, generation after generation, with a connected *isnaad* to the *Taabi'een*. And the *Taabi'een* took it from the Companions of the Prophet (صلى الله عليه وسلم) and the Companions (رضي الله عنهم) took it from the Messenger of Allaah (صلى الله عليه وسلم). There is no way of knowing what the Messenger of Allaah (صلى الله عليه وسلم) called the people to, from the correct religion and the Straight Path, except from this way—the way the *Ahlul-Hadeeth* took."[1] *Kitaabul-Intisaar.*

The Twenty-first Proof

It is reported from Imaam ash-Shaafi'ee (رحمه الله), one of the four Imaams, that he said, "Be with the *Ahlul-Hadeeth*, because they are the more correct than anyone else." Mentioned by Ibn Hajr in *Tawaalee at-Ta'sees*[2] and *Al-Aadaab ash-Shar'iyyah* by Ibn Muflih (1/238).

The Twenty-second Proof

It is reported by Imaam ash-Shaafi'ee (رحمه الله), one of the four Imaams, that he used to say, "The *Ahlul-Hadeeth* in every time are like the Companions (رضي الله عنهم) of their time." Mentioned by ash-Sha'raanee in *Al-Meezaan al-Kubraa* (p. 49).

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[1] It is also known as *Al-Intisaar bil-Athar*, as mentioned in *Al-Muntadham,* 9/102, by Ibnul-Jawzee. Haaji Khaleefah said in *Kashf az-Zunoon,* 1/173, "It is summarised to three chapters. The first, encouraging one upon the *Sunnah* and the *Jamaa'ah*. The second, on the virtues of *hadeeth* and the third, the sudsidiary issues of knowledge."

[2] p. 110, what is correct about its name, in opposition to the majority, is *Tawaalee at-Ta'nees*.

The Twenty-third Proof

Ash-Sha'raanee (رحمه الله) said, relating from Imaam Ahmad ibn Surayj (رحمه الله)[1], "The *Ahlul-Hadeeth* are of greater rank than the jurists." *Al-Meezaan al-Kubraa* (1/47).

The Twenty-fourth Proof

It is reported from az-Za'faraanee Aboo 'Alee al-Hasan[2], who was from the senior companions of ash-Shaafi'ee (رحمه الله) that he said, "There are no people on the face of the earth better than the companions of *hadeeth*. They follow the *aathaar* of the Prophet (صلى الله عليه وسلم)."[3]

The Twenty-Fifth Proof

Ibraaheem al-Harbee said, "Aboo Yoosuf al-Qaadee (رحمه الله) went out one day and he met the *Ashaabul-Hadeeth* by the door. He said, "There is no one better on this earth than you." *Sharaf Ashaabul-Hadeeth* (p. 51).

The Twenty-Sixth Proof

It is reported from Ibn Haani (رحمه الله) who said, "The *Ahlul-Hadeeth* are the best who spoke about knowledge." Mentioned by Ibn Muflih al-Hanbalee in *Al-Aadaab ash-Shar'iyyah* (2/46).

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[1] He died in the year 303. His biography is in *Tareekh Baghdaad,* 4/287, *Siyar an-Nubalaa,* 4/201, and *Tabaqaat as-Subkee,* 3/21-39.

[2] He died in the year 260. His biography is in *Tabaqaat al-Hanaabilah,* 1/138, and *An-Nujoomuz-Zaahirah,* 3/23.

[3] Adh-Dhahabee reported these words in *Siyar,* 12/264.

The Twenty-Seventh Proof

It is reported from al-Khaleel ibn Ahmad, and from Saalih ibn Muhammad ar-Raazee, from Imaam Ahmad ibn Hanbal (رحمه الله) that he said, " If the *Ahlul-Hadeeth* are not the *awliyaa* of Allaah, then Allaah has no *walee* on the earth! If the *Ahlul-Hadeeth* are not the *Abdaal*, then I do not know who the *Abdaal* are." *Sharaf Ashaabul-Hadeeth* (pp. 51-53) with a connected *isnaad*.

If the *Ahlul-Hadeeth* are not the *Abdaal* in the earth, then I do not know who the *Abdaal* of Allaah are. *Al-Aadaab ash-Shar'iyyah* (3/238) and *Miftaahul-Jannah* (p. 48) by as Suyootee (رحمه الله).[1]

The Twenty-eigth Proof

It is reported from Moosaa ibn Daawood (رحمه الله) that he said, "King Muhammad ibn Sulaymaan ibn 'Alee entered the *Masjid al-Haraam* and he saw the *Ashaabul-Hadeeth*. He turned to see who was with him and said, "That one of them should step upon my neck would be more beloved to me than the *khilaafah*."[2] *Sharaf Ashaabul-Hadeeth* (p. 103).

The Twenty-ninth Proof

Shaikhul-Islaam Ibn Taymiyyah (رحمه الله) said, "The creed of the *Ahlul-Hadeeth* is the pure *Sunnah*, because it is the creed established from the Prophet (صلى الله عليه وسلم)." *Minhaajus-Sunnah*. He also said, "The scholars of the *Ahlul-Hadeeth* know better what the Messenger intended, than the followers of the Imaams know what their Imaams intended." He also said, "They are even greater than them, they are more truthful,

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[1] Refer to *Manaaqib Imaam Ahmad*, p. 235, by Ibnul-Jawzee.

[2] Refer to *Adab al-Imlaa wal Istimlaa*, 32, by as-Sama'aanee.

of higher rank and more religious. They are also the people who are the most truthful, honest and knowledgeable." *Minhaajus-Sunnatun-Nabawiyyah* (4/59 and 10).

The Thirtieth Proof

It is reported from Imaam, al-Haafidh Ibn Katheer (رحمه الله) that he said, narrating from the *salaf,* regarding the saying of Allaah, the Most Mighty and the Most Majestic:

يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ

The Day We will call everybody with their Imaam.[1]

"This is the greatest nobility given to the *Ahlul-Hadeeth*—because their Imaam was the Prophet (ﷺ)." *Tafseer Ibn Katheer* (5/307).

Many praises are due to Allaah for that.

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[1] Soorah al-Israa 17:71.

Chapter Thirteen

The *Ahlul-Bid'ah* are known by Certain Signs

Imaam Ahmad ibn Sinaan[1] said, "There is no innovator in the world except that he hates the *Ahlul-Hadeeth*." *Sharaf Ashaabul-Hadeeth* (p. 75). Ibn Sufyaan[2] said, "There is no innovator in the world except that he hates the *Ahlul-Hadeeth*." Reported by Aboo 'Uthmaan in his *'aqeedah*.[3] Ibn Sinaan said, "There is no innovator in the world except that he hates the *Ahlul-Hadeeth*." Reported by adh-Dhahabee, as-Saaboonee and Ibnul-Jawzee in *Talbees Iblees*.[4] Whoever thinks a bad thought about the *Ahlul-Hadeeth*, then he is a *zindeeq,* as has been narrated from Imaam Ahmad ibn Hanbal, one of the four Imaams, in answer to a man who said about the *Ahlul-Hadeeth* that they are a bad people. He said, "He is a *zindeeq*."[5] It is reported from Qutaybah ibn Sa'eed (رحمه الله)[6] that he said, "If you see a man loving the *Ahlul-Hadeeth* then he is upon the *Sunnah* and whoever opposes them, then know that he is an innovator." *Sharaf Ashaabul-Hadeeth.*[7]

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1 Refer to *Tabaqaat as-Subkee,* 3/6.

2 He is Ibn Sinaan himself, it was obscured for the author (رحمه الله).

3 *'Aqeedatus-Salaf Ashaabul-Hadeeth,* p. 102.

4 Reported by al-Khateeb in *Sharaf Ashaabul-Hadeeth,* p. 73, and it was mentioned by adh-Dhahabee in *At-Tadhkirah,* 2/521, and *As-Siyar,* 12/245.

5 Narrated by al-Khateeb, p. 74, Ibnul-Jawzee in *Manaaqib Imaam Ahmad,* p. 233, and Ibn Abee Ya'laa in *Tabaqaat al-Hanaabilah,* 1/38. Refer to my article, *Ittahaam Ahlul-Haqq bi Ghayr Haqq* in our magazine *Al-Isaalah* no. 7, pp. 20-21.

6 In *Kitaabul-Eemaan* written by him, as it is in *'Aqeedatus-Salaf Ashaabul-Hadeeth* (p. 109) by Aboo 'Uthmaan as-Saaboonee with his chain.

7 p. 6.

Chapter Fourteen

Refuting some of the Difficulties of Using the Word *Ahlus-Sunnah* Unrestrictedly

It is not hidden from a scholar of the Book, that it is not correct to apply the term to any of the prevalent sects, except for the *Ahlul-Hadeeth*[1], because the *hadeeth* and the *Sunnah* came from the Prophet (ﷺ). So *Ahlul-Hadeeth* is reported to *Ahlus-Sunnah* and *Ahlus-Sunnah* is reported to *Ahlul-Hadeeth*, as mentioned by Shaikhul-Islaam Aboo 'Uthmaan as-Saaboonee (رحمه الله), Shaikh Aboo Haatim ar-Raazee (رحمه الله), Shaikh 'Abdul-Qaadir al-Jeelaanee in *Ghunyah at-Taalibeen* (p. 196) and other scholars from the past Muslims (رضي الله عنهم).

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[1] Or the one who proceeds upon their methodlogy. As for using the term *Ahlus-Sunnah* more widely - for every person for whatever reason - then this is a clear mistake. Either intentional: to bring together all the masses with an extensive title that has no precise meaning! Or unintentional: due to a deficiency in grasping the correct and binding methodolgy necessary for the correct understanding of the methodolgy of *Ahlus-Sunnah wal-Jamaa'ah*. Refer to my book *Ru'ya Waaqi'iyyah fil-Manaahij ad-Da'wiyyah*, pp. 21-27.

A Supplication and Dedication

My Lord, I have dedicated for You what is in this treatise, from what is in the Book and *Hikmah.* My Lord, for Your pleasure. So accept it from me, for indeed You are Hearer of the supplications.

My Lord, bestow on me so that I may give thanks for Your Bounties which You have blessed us with and blessed my parents with and that I do actions which earn Your pleasure. Enter me by Your Mercy amongst your righteous worshippers. You are the guardian in this world and the Hereafter. Make me die as a Muslim and join me with the righteous.

Our Lord forgive us and our brothers who preceded us in faith and forgive those who repent and follow Your path for indeed You are the Forgiver and Merciful.

Our last call is that all Praise is due to Allaah, the Lord of the worlds.

Taareekh Ahlul-Hadeeth was completed, from the writings of Shaikh Ahmad ad-Dehlawee, teacher in the *Haram ash-Shareef an-Nabawee* in al-Madeenah, Sha'baan 1352. Written by the small slave, the servant of the people of remembrance and the message.[1]

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[1] The small servant of knowledge, Abul-Haarith al-Atharee, may Allaah pardon him through His Bounties, says, "I finished the editing of this beneficial book, adding notes to it and correcting the text, on the morning of the day of *Jumu'ah,* two days before the end of the month *Rabee' ath-Thaani* 1414 (14/10/1993). Allaah is the one who gives success and He is the Guide to the correct way."

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Jaami' Bayaan al-'Ilm, Ibn 'Abdul-Barr, Egypt
Jaami' at-Tahseel, al-'Alaa'ee, Iraq
Jaami' al-'Uloom wal-Hikam, Ibn Rajab, Lebanon
Al-Jaami' li Ahkaam al-Qur'aan, al-Qurtubee, Egypt
Jam' ul-Jawaami', as-Suyootee, Egypt
Al-Haawee lil Fataawee, as Suyootee, Egypt
Al-Hujjah fi Bayaan al-Mahajjah, al-Asbahaanee, Saudiyyah
Al-Hitta fi Dhikr as-Sihaah us-Sittah, Siddeeq Hasan Khaan, Jordan
Huqooq al-Jaar, 'Alee ibn Hasan, Lebanon
Hilyat ul-Awliyaa, Aboo Nu'aym, Egypt
Khutat Misr, al-Maqreezee, Egypt
Khulaasat ul-Athar, al-Muhibbee, Egypt
Khalq Af'aal al-'Ibaad, al-Bukhaaree
Ad-Durral-Manthoor, as-Suyooti, Lebanon
Ad-Durar al-Kaaminah, Ibn Hajr, India
Ad-Dibaaj al-Mudhhab, Ibn Farhoon, Egypt

Ar-Rihlah fi Talabal-Hadeeth, al-Khateeb, Syria
Radd al-Mukhtaar, Ibn 'Aabideen, Egypt
Rasm al-Muftee, Ibn 'Aabideen, Egypt
Silsilah al-Ahaadeeth as-Saheehah, Muhammad Naasirud-Deen al-Albaanee, Lebanon
As-Sunnah, Ibn Abee 'Aasim, Lebanon
Sunan Ibn Maajah, Ibn Maajah, Egypt
Sunan Aboo Dawood, Aboo Dawood, Egypt
Sunan al-Bayhaqee, al-Bayhaqee, India
Sunan at-Tirmidhee, at-Tirmidhee, Egypt
Sunan ad-Daarimee, ad-Daarimee, Syria
Siyar A'laam an-Nubalaa, adh-Dhahabee, Lebanon
Sharf Ashaabul-Hadeeth, al-Khateeb, Turkey
Shu'ab al-Eemaan, al-Bayhaaqee, India
Saheeh Ibn Hibbaan, Ibn Hibbaan, Lebanon
Saheeh al-Bukhaaree, al-Bukhaaree, Egypt
Saheeh Muslim, Muslim, Egypt
Sifatus-Salaat un-Nabi, Muhammad Naasirud-Deen al-Albaanee, Saudiyyah
As-Safadiyyah, Ibn Taimiyyah, Saudiyyah
Tabaqaatul-Hanaabilah, Ibn Abee Ya'laa, Egypt
Tabaqaat ash-Shaafi'iyyah, Ibn as-Salaah, Lebanon
Tabaqaat ash-Shaafi'iyyah, as-Subkee, Egypt
'Aqeedatus-Salaf, as-Saaboonee, Kuwait
Al-'Ilal al-Mutanaahiyah, Ibnul-Jawzee, India
Al-Faqeeh wal-Mutafaqqih, al-Khateeb, Saudiyyah
Fawaat al-Wafayaat, Ibn Shaakir al-Kutubee, Lebanon
Al-Qaamoos al-Muheet, al-Fayrawz Aabaadee, Lebanon
Qawaa'id al-Ahkaam fi Masaalih al-Anaam, al-'Izz ibn 'Abdus-Salaam, Egypt
Al-Kaamil, Ibn 'Adee, Lebanon.
Kashf al-Astaar, al-Haythamee, Lebanon
Al-Kashf as-Sareeh, 'Alee ibn Hasan, Saudiyyah
Kashf az-Zanoon, Haaji Khaleefah, Turkey
Kunz al-'A'maal, al-Muttaqqee al-Hindee, Lebanon

Majma' az-Zawaa'id, al-Haythamee, Egypt
Majmu'at ur-Rasaa'il al-Muneereeyah, Egypt
Mukhtasir Zawaa'id al-Bazzaar, al-Haafidh Ibn Hajr, Lebanon
Mukhtasir Saheeh Muslim, al Mundhiree, Lebanon
Mukhtasir al-'Uluw lil 'Aliyyil-'Adheem, Muhammad Naasirud-Deen al-Albaanee, Lebanon
Mukhtasir al-Mu'ammal, Aboo Shaamah, Kuwait
Al-Madkhal, al-Bayhaqee, Kuwait
Mustadrak, al Haakim, India
Musnad Ahmad, Egypt
Musnad ash-Shaami'een, at-Tabaraanee, Lebanon
Musnad at-Tayaalisee, India
Al-Mishkaat, al-Khateeb at-Tabareezee, Lebanon
Al-Misbaah al-Muneer, al-Fayoomee, Egypt
Al-Mu'tabir, az-Zerakashee, Kuwait
Mu'jam al-Adbaa, Yaaqoot al-Hamwee, Egypt
Al-Mu'jam as-Sagheer, at-Tabaraanee, Egypt
Al-Mu'jam al-Kabeer, at-Tabaraanee, Iraq
Mu'jam al-Mu'allifeen, 'Umar Ridaa Kuhaalah, Lebanon
Al-Ma'rifah wat-Taareekh, al-Fasawee, Iraq
Miftaahul-Jannah, as-Suyooti, Kuwait
Miftaahl-Jannah Laa ilaha illallaah, al-Ma'soomee, Jordan
Muqaddimah Ibn Khaldoon, Egypt
Manaaqib Imaam Ahmad, Ibnul-Jawzee, Egypt
Al-Muntadhim, Ibnul-Jawzee, India
Minhaaj as-Sunnah an-Nabaweeyah, Ibn Taimiyyah, Saudiyyah
Al-Mu'talif wal-Mukhtalif, al-'Azdee, India
Al-Mawdoo'aat, Ibn ul-Jawzee, Egypt
An-Najoom az-Zaahirah, Ibn Taghree Bardee, Egypt
Nadhirah Taareekhiyyah fi Hadooth al-Madhhaahib al-Arba'ah, Ahmad Taymoor
Naqd al-Matureediyyah, Shamsud-Deen al-Afghaanee, Saudiyyah
Nuzhatul-Albaab fil-Alqaab, Ibn Hajar, Saudiyyah
Hadiyyah al-'Aarifeen, al-Baghdaadee, Turkey
Al-Isaalah, (Journal)

Glossary of Arabic Terms

Aayah (pl. Aayaat): An *aayah* of the Qur'aan composed of a number of words that occur together.

Ahlul-Bid'ah: The People of Innovation, those people who introduce matters - whether beliefs, actions or principles - into the religion which do not belong in it and which the Messenger (ﷺ) and his Companions were not upon.

Ahlul-Kalaam: The People of Theological Rhetoric, those who resort to philosophical reasoning and rationale in understanding the texts of the Book and the *Sunnah*, and therefore went astray.

Ahlus-Sunnah wal-Jamaa'ah: Those who hold fast to that which the Prophet (ﷺ) and his Companions were upon with regards to *'aqeedah* (belief), *manhaj* (methodology) and all other matters of religion and who hold onto to this way, not abandoning it for the way of the innovated and misguided sects such as the *Khawaarij*, the *Mu'tazilah*, the *Ash'ariyyah*, the *Soofiyyah* and their likes.

'Allaamah: A title given to someone who is distinguished in his learning and knowledge of the religion.

'Aqeedah: The principles and specific details of belief that one holds in his heart.

Ashaabul-Hadeeth: The People of Hadeeth, this is a description of whoever submits to the Prophetic Narrations in accepting and deriving his belief. As opposed *to Ahlul-Kalaam* and *Ahlul-Bid'ah* who rely upon other than this.

Athar (pl. Aathaar): Literally, a remnant or trace. It means a narration from the Prophet (ﷺ) or from the Companions, the *Taabi'een* or those after them.

Bid'ah: An innovation, something having no precedence from the Prophetic *Sunnah*.

Dalaalah: Misguidance

Dhaahir: Apparent, manifest

Eemaan: The correct Islamic belief which comprises firm belief in the heart, profession by the tongue and the actions of the limbs. It can increase and decrease.

Faqeeh: Someone who has good understanding of the religion, of the texts of the Book and the *Sunnah* and who can derive rulings from them.

Fiqh: The understanding and application of the *Sharee'ah* as derived from the Qur'aan and the *Sunnah*.

Haafidh: A preserver of the Qur'aan and *Hadeeth*.

Hadeeth (pl. Ahaadeeth): A narration containing the sayings of the Messenger of Allaah (ﷺ), his actions, his silent approvals or any descriptions of him.

Hasan: In the Science of *Hadeeth*, a good and acceptable *hadeeth*.

Haqeeqah: Real, in reality (as opposed to metaphorically).

'Ilmul-Hadeeth: The Science of *Hadeeth* which is involved with separating the correct and true *ahaadeeth* from the weak and fabricated ones.

Ijmaa': Consensus, the agreement of the Companions of the Messenger (ﷺ) upon an issue, and the agreement of the Scholars of *Ahlus-Sunnah wal-Jamaa'ah* upon an issue.

Imaam: One who leads in prayer, in terms of knowledge or *fiqh*. Also a leader of a state.

Jamaa'ah: The body of Muslims which is united upon adherence to the truth, which is what the Companions were upon and those following them upon that.

Kaafir: A disbeliever.

Khaleefah (pl. Khulafaa): The leader of the Muslim *Ummah*.

Khilaafah: The Muslim State which is based upon the beliefs, actions and methodology of the Messenger (ﷺ) and His Companions.

Khutbah: A sermon (i.e., the *khutbah* of *Jumu'ah*)

Kufr: Disbelief.

Madhhab (pl. Madhaahib): A way or a school of thought.

Manhaj: Methodology, the methodology of a Muslim in the derivation, understanding and application of his Religion.

Mu'min: A Believer

Muhaddith: Someone well versed in the Science of *Hadeeth* and all its branches and who is able to separate the correct from the false *ahaadeeth*.

Mushaf: The printed Qur'aan.

Mushrik: A pagan, one who associates partners with Allaah, in either his beliefs or his actions.

Muwahhid (pl. Muwahhidoon): One who holds the correct belief in Allaah and His Names and Attributes, who worships Him alone, with everything that the correct meaning of worship requires. Not associating partners with Him in any form or fashion and who dies upon that state.

Nifaaq: Hypocrisy

Qadaa: Allaah's ordainment of everything in creation.

Qadar: Allaah's Pre-decree and pre-ordainment of the creation.

Qiblah: The direction one faces during Prayer (i.e., towards the *Ka'bah* in Makkah)

Saheeh: Authentic, a *hadeeth* fulfiling all the conditions of authenticity.

Salaam: The greetings that a Muslim gives to another, *'Assalaamu 'alaikum,'* may Allaah protect you and keep you safe.

Salaf: Predecessors, the early Muslims, those of the first three generations specifically (i.e., the Companions, the Successors and their successors) and those who are upon their way in belief and methodology, generally.

Shirk: Associating partners with Allaah.

Sunnah: In the broadest sense the entire religion which the Prophet (ﷺ) came with i.e., all matters of belief, rulings, manners and actions which were conveyed by the Companions. It also includes those matters which the Prophet (ﷺ) established by his sayings, actions and tacit approval.

Ta'teel: The act of denying any of Allaah's Attributes.

Ta'weel: To give a figurative explanation of any of Allaah's Attributes, such as to say that Allaah's Hand means 'power' or 'blessing' or that His Anger means 'to intend to punish' or to say that His Throne really means His 'sovereignty' and other similarly false interpretations.

Taabi'ee (pl. Taabi'een): The Successors, that is the successors of the Companions, the next generation after the Companions.

Tahreef: To distort the meaning of Allaah's Attributes or any of the texts of the Book and the *Sunnah* such as to say that Allaah's Mercy means 'the desire to confer a favour upon someone' or to say that *Istawaa* (to ascend) really means *istawlaa* (to conquer, dominate).

Takyeef: To enquire into exactly how Allaah's Attributes are such as to say 'How is Allaah's Hand?' or 'Exactly how does Allaah ascend the Throne?' etc. This is an innovation.

Takbeer: *Allaahu Akbar* ... Allaah is greater.

Taqiyah: Deception, manifesting other than ones true Religion, i.e., Hypocrisy (*Nifaaq*).

Tasdeeq: To affirm something is true and correct.

Tashbeeh: To claim that Allaah's Attributes resemble the Attributes of the creation such as to say 'Allaah's Hand is like our hands' etc. This is heresy.

Tawheed: The Unity and Uniqueness of Allaah with respect to His Lordship, His Names and Attributes and in His right to be worshipped alone.

Ummah: The Muslim Nation.

Our Call

1 Judging according to the Noble Qur'aan and the Authentic and Purified *Sunnah* in every affair of life.

2 Every issue of *'aqeedah* (creed), *'ibaadah* (worship) or *manhaj* (methodology) which the Book of Allaah and the *Sunnah* has not provided a text for and upon which the Companions never agreed is falsehood, vain and innovated.

3 Affirming what is established in the Book and the authentic *Sunnah* in every issue of the issues of *'aqeedah* and not resorting to *ta'weel* (figurative interpolation) with respect to any of it and not delving into argumentation regarding it in that for which there is no place for the intellect.

4 Not arguing with the People of Innovations and Desires, or sitting with them, listening to their words or presenting any of their doubts (to others).

5 The Prophetic *manhaj* which is found in the Qur'aan, the *Saheeh* of Bukhaaree and Muslim and the remaining books of the *Sunnah* and the sayings and actions of the *Salafus-Saalih*, not the various new and pretentious methodologies.

6 Acquainting the Muslims with their true religion and calling them to act in accordance with its teachings and rulings and to adorn themselves with its excellencies and its noble manners, which will guarantee for them the pleasure of Allaah and which will bring into reality both happiness and glory.

7 Warning the Muslims from *shirk* in all its different manifestations, and warning them from innovations, all strange and false thoughts and rejected and fabricated *hadeeth*, all of which have mutilated the beauty of Islaam and have prevented the advancement and progress of the Muslims.

8 Eagerness for bringing about the *Jamaa'ah* of the Muslims and uniting their word upon the truth and in the truth. And the multiplicity of contemporary groups and parties have divided the Muslims and have mutilated the beauty of Islaam.

9 It is a duty upon every Muslim, *Muwahhid* to restore and offer the rights that the *Shareeah* has upon him with respect to the Scholars, the Senior Shaikhs—to respect them, honour them, give them their due recognition and estimation, taking knowledge from them, refraining from attacking them and their intentions. So do not be a helper to the criminals by abandoning the Scholars of the *Sunnah*, and (so) by this action of yours, make people flee from them, from their lectures and gatherings and forsake them, leaving them as booty for the *Du'aat* (callers) of political agitation and incitement or leave them neglected as prey for the various parties and groups.

10 Getting closer to Allaah, the Mighty and Majestic, by giving obedience to whomever Allaah has placed over our affair and not to rebel against him.

11 Following the truth, absolutely and unconditionally in both narration (*riwaayah*) and opinion (*ra'i*) without specifying a specific person or group besides the Messenger (ﷺ) as someone to be followed in all circumstances.

12 We love every Muslim to the extent of what he possesses of obedience, following (of the *Sunnah*) and we hate him to the extent of what he possesses of disobedience and opposition (to the *Sunnah*). And we love the one who aids the *Sunnah* and its people and we hate the one who helps Innovation and its people.

13 We love the Companions of the Messenger of Allaah (ﷺ) and we detest everyone who speaks ill about them. And when you see a man speaking bad about a single one of the Companions of Allaah's Messenger (ﷺ), then know that he is a *Zindeeq* (heretic).

14 We believe that the Qur'aan is the Speech of Allaah, it is not created and we do not declare anyone from the people of the *qiblah* to be a disbeliever on account of a sin that he committed, so long as he does not declare it to be permissible.

15 We reject those who divide the religion into two categories (i.e.,) trivial and important matters, and we know that this is a destructive call. We reject those who desert the knowledge of the *Sunnah*, acting by it and separating what is authentic from what is inauthentic.

16 *Tasfiyyah* (purification of the religion in terms of *'aqeedah* and *'ibaadah*) and *Tarbiyyah* (nurturing and cultivation upon the pure religion) upon the Straight Prophetic Methodology and the guiding understanding of the *Salaf*.

17 Refuting every opposer [to the *Sunnah*] regardless of the methodology he ascribes to, his status or the level of his error. Using the principles of Islaam [and taking into consideration the one being refuted] to explain the error regardless of whether it occurred deliberately or by mistake, so that this noble religion retains its purity and innocence and so that the people can drink from it, certain of its sweet taste.

18 Speaking the truth, not fearing the censure of those who blame and rebuke, holding onto the *Sunnah* with the molar teeth amidst all the controversies and difttt ferences—until the affair of Allaah is established.